Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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See page 1062

"A Century's Span"

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A Quoddy Project for American Youth

Manpower instead of Horsepower

CHESTER F. BUTTERFIELD

Hundreds and hundreds of people have never understood the Quoddy Dam project, which in brief was to harness the rise and fall of the tides of the Bay of Fundy for generating electricity. It was started as an international project between Maine and New Brunswick, the latter granting a permit for two years. In this article I cannot go very much into the technique of the proposal. The principle of operation is exactly the same as that of any hydroelectric project, except that power is derived by trapping sea water at high-tide level in a great landlocked area, and at low-tide level in another enclosed area adjoining it, and by running the water through turbines located between these pools, from the higher to the lower level. Both these tidal pools are in contact with the open sea, and by means of a system of gates, the respective levels are maintained by refilling the upper pool at each high tide and draining the lower pool at each recurring low tide. It is really a very simple, practical arrangement, but one that has been much misunderstood, since it has to do with a new source of power—the tides. A model has been on exhibit in Washington for several years.

Such an immense project required more time than was thought necessary at first. Maine voted in its favor, but New Brunswick would not grant a renewal of the permit, so it fell within the province of Maine on the western side of the international boundary to provide some sort of legislative act that would be feasible to furnish cheap electric power for manufacturing and lighting purposes. Maine gave its consent.

The dam was engineered by Dexter P. Cooper, whose brother, the late Colonel Hugh Cooper, was the engineer of the great dam on the Dnieper River at Dnepropetrovsk for the Union of Soviet Socialist Republics, which the Russians blew up in this war when the Germans were advancing too far for the comfort of the Russians. Dexter Cooper had plans, drawings, and everything necessary for the groundwork in readiness, when he applied for Government aid to carry out the project. The Government, instead of loaning the money, as it should have done, considering other like projects, took over the construction of the dam. It delegated Army engineers to see what they could do.

President Roosevelt allotted $10,000,000 as a starter toward what was to be a $40,000,000 project. I well remember that when that news was broadcast over the radio, a neighbor came running into our apartment with the exclamation, "The dam's gone through!" We were on vacation in our house at Eastport, and we rejoiced with those who did rejoice.

I listened to Secretary Harold L. Ickes, PWA administrator, on August 21, 1934, in our library park, and heard him say, after he had made a thorough examination of the area, that the international plan was "feasible," and that "it is not often that a man can dream of a great plan and live to see it realized. But I hope for Mr. Cooper that he will live to see it realized." But he did not. Death caught up with him in the midst of his task.

When the Army engineers took over under Colonel Philip B. Fleming, they constructed 120 houses on a beautiful point in the northwest of Eastport, or Moose Island as it was called—houses of all sizes and shapes, including dormitories and mess halls, with central heating and lighting plants, and named "Quoddy Village." They then constructed a dam from rocks, gravel, and sand gathered from hillsides along the railroad, transporting these materials by rail to the site, where they were dumped into the rushing waters. Thus a fill was made connecting Moose Island with the mainland. The engineers also turned to the construction of dams between two islands looking toward Lubec.

Well, they had spent $7,000,000—and the project was canceled for that present day. If it had been carried forward to completion, this locality would have had a power plant developing from 500,000 to 700,000 horsepower, working twenty-four hours a day with the tides.

However, after many trials, in Congress and out, the Village, with its machine shops and equipment and the heating and lighting facilities, was turned over to the National Youth Administration, which today, under the director, Louis Varrichione, from Boston and of Italian descent, is sending trained young men to all parts of the country to take their place in the war production industries. Many are entering the technical branches of the armed services.

I have sat with the director in his office, and once at a banquet he gave to the ministers of Eastport (five of them), John Barrett, president of the Eastport Chamber of Commerce, and Roscoe C. Emery, editor and owner of the old weekly newspaper, *The Eastport Sentinel,* my stanch Methodist friend, treasurer, and strong supporter of our local church. After the boxing bout to which we were invited, the boys being trained in this sport by our own Methodist "Pal" Reed, the director exhibited the autograph book containing the signatures of hundreds of boys who have graduated and gone all over the country.

I retired from the Maine Conference in 1939. Strength was gone, and for a year I could do no work except for preaching once in a while. In May, 1940, Rev. John G. Rogers appointed me to the Eastport church, which I had served from 1912 to 1918. I had but little knowledge of the NYA development, since I had to get the Methodist Church in order first. I had a human interest in Quoddy, for the director at that time was Harry V. Gilson, whom as a boy with his father and mother I received into the Eastport church in 1914. His membership was left here through the years, and he is now one of our trustees, taking his father's place. He has also climbed in educational training to where Governor Sumner Sewall chose him as commission education for Maine. Mr. Gilson has b supporter of our work all the way.

Our church, strong in years past, been closed for a period because of th pression, and lack of funds to carry c have thought many times, "What a fine for some young, sensible, live Meth minister, with plenty of finances to su him!" But, alas! the finances are not able; though I am giving in my wea something to Methodist young men take time to find our church on High in the city. The Village is two and a miles away, and many of the boys are out funds even to pay the bus far church. Some Sundays, boys presen carried back with available cars fron church. The gas rationing has cut deeply, however.

There are many "clubs" among the divided among the trades that they w learn, such as the aviation unit, the metal workers, and the machine tool Men from the senior personnel have c and there is a junior personnel chosen among the boys.

For the Village, they have a mayo council, and they learn to transact bu like a city. Elections are conducted, t counted, and inaugural proceedings c on. All of which adds up to this: these are training for civic duties when they of age. They also have a court whe fractions of the rules are brought to How the whole scene will be affect the lowering of the draft age to eig no one can predict.

There are three important religious One is the Catholic Action club, very with a fine adviser in Father Shann St. Joseph's Church, Eastport. Anot the Jewish club, also very large, whic spiritual guidance from the rabbi sta at Calais. This club held a Yom K observance under the direction of Levine of Boston.

It seems that the Protestant boys d have an organization as such—and t where a young, live, sensible Methodist ister with funds enough for his supp the church here and out there could co and that is where your retired serv partially out of it. These clubs have a club room where they hold meeting a week.

My chief thought is now centered a the Negro boys who come here for ing—the Dr. Bethune Club, organiz May, 1941. Since that day the club b come one of the strongest and most r ed organizations at Quoddy Village. club was named in honor of Dr. Mar Leod Bethune, one of the recognized ers of the Negro race.

In preparing this article, I sought o president of the club, Harry Hadley, also editor of the fortnightly eig paper, *The Quoddy Eagle,* published junior workers of Quoddy Regional F

(Continued on page 1074)

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+ THE INDEPENDENT METHODIST WEEKLY +

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Just Patches

ERNEST A. MILLER

n seweth a piece of new cloth on an old garment; else the ce that filled it up taketh away from the old, and the made worse. And no man putteth new wine into old else the new wine doth burst the bottles, and the wine d, and the bottles will be broken: but new wine must be new bottles.—Mark 2:21, 22.

in Coolidge inherited a very rigid Vermont ny. He was not able to forget it, even in the House. Here are some of the principles by which reared: "make it do," "patch it up," "turn it over," it out," "hand it down," "eat it up." Generally ng, these are excellent rules to follow. Americans drifted far from them. We had changed from a economy to a "waste" economy. Now we are being ly awakened. We must practise good old-ned self-denial now. All over the world, men are or ordered to live for the state. Forget self. Live gly. Dress modestly. Buy War Bonds. Bring in untains of scrap, mute evidence of years of extrav-iving.

ourse, the practise of supposed economy may be too far. Jesus pointed that out in the parables of tched garment and the broken bottles. If a coat come very old so that it is falling to pieces, it is ake to mend it. The stitches cannot hold. You aste the patch of new cloth with which you en-to stop the rent or the hole. Better get a new coat e: you will have to do that, anyway. You can't worn-out clothes into warmth and respectability. must be made over into something new: one can-y well patch it into anything that will be useful length of time. We must keep our heads even ne of all-out war. In order to do our work well ready for the future, we must keep our health and rals. We cannot patch ourselves into physical or well-being. We must be strong, and wise, and hrough and through. Strict economy,—yes! But doth it profit a man if he gain the world and lose l"?

e of us try desperately to patch up our moral lives. come fully conscious of the fact that we are not well-pleasing in the sight of God. And, therefore, we are not pleasing to ourselves, not happy within. We must do something about it. And so we begin to put on patches—perfectly good patches, but the truth is the moral texture of our entire lives has grown thin and flimsy. We need new hearts, new lives. One can never patch one's soul into goodness and greatness. "Ye must be born again"; "Ye must be born from above."

I have known men who have nursed troubled consciences on account of the way they have got their money. For example, by profiteering in war time. Some of these have tried to quiet their consciences and assume a cloak of respectability by putting on patches of charity and benevolence—building churches, endowing libraries, and so on. This is good for society but not saving to the sinner's soul. He needs a new suit throughout. Let him do his good deeds, but let him truly repent, and become a new creature in Christ Jesus. Do not try to put new wine into old bottles; the new wine will burst the old bottles; the wine will be spilled; new wine must be put into new bottles.

Likewise, outward observances, even religious observances, may be "just patches." The Pharisee praying on the street corner is trying to put a patch on his selfish, proud spirit. The publican praying "God be merciful to me a sinner" was seeking an entirely new life. Jesus said, "I tell you this man went down to his house justified rather than the other." Prayer is good, but not as a patch. It must come from the heart to get to God. We can't fool God. He looks under the patch. Jesus said, "When ye pray, say, Our Father who art in heaven, . . . Thy will be done on earth as it is in heaven. . . . Deliver us from evil."

Also patches of sacrifice. We are living in a time of personal sacrifice. For some, it is a little sacrifice here and a little there—just patches over a very selfish life. This will not do—either for our country or for God. America is calling for full surrender: freedom is calling for that. God has always required that. Put a mere patch of sacrifice on a garment of selfishness, and the rent is made worse. The cross was no patch. It was the

sacrifice of the best life ever lived. "He that would be my disciple must deny self, take up his cross, and follow me." A little self-denial is good, but it is not enough. "I gave my life for thee, what hast thou given for me?" This is the deep meaning of the service of holy communion, the sacrament of the Last Supper.

Patches of charity, of prayer, and of sacrifice—better than nothing, but not enough for the Garment of Salvation.

There was a forthright question that Jesus frequently put to those who came to Him for healing: "Wouldest thou to be made whole?" He was not particularly interested in patching people up. His cures were thoroughgoing, complete. He made men strong physically, mentally, morally, socially, spiritually.

This old world needs to be thoroughly renewed. Too long politicians have been trying patches—patches of liberty on a ground of special privilege. The old cloth of tyranny and diplomacy has made poor holding for the small occasional amendments of justice and freedom. The constitutional ground has given way, and the rent is made worse. So we have war—the old bottles break with loud crashing and terrible destruction.

There are some who are longing for the end of the war so they can get back to their old ways. They are gravely mistaken. The nations of this world will never get back to their old ways. We hope they won't. "Back to Normalcy" was President Warren G. Harding's slogan after the last war. He was wrong. Back to normalcy meant "forward to another war." This war must not end in a mere re-formation. This is a war of revolution. The whole world must have a new charter of liberty. The very texture of governments everywhere has been shot through with injustice. Too much imperialism. Too much greed. Too much diplomacy. All nations need a purging, a renewing. The United Nations in their all-out fight for fairness and freedom are learning lessons of brotherhood and cooperation. At least, we hope they are. Not only must our Axis enemies be beaten, but the enemies of our own souls must be destroyed. This cannot be achieved by patching. We must have a new world. We must put new wine into new bottles.

"OUR DISSIPATED ARMY"

Charles S. Kendall

"67 to 0!"

That was the score when Phoenix (Ariz.) Junior College played the Military Police, a team made up of former football stars. One of the "J. C." boys said: "We were really worried before the game. We thought those older, trained college fellows would not only beat us but grind us up. When the game started, we found that they were a push-over. They had been drinking, and just couldn't take it. Before we were through, it was like a track meet. 67 to 0!"

When the game is mentioned now, "J. C." boys and girls speak of "Our Dissipated Army" instead of "disciplined"! Three weeks ago at a night football game between two high school teams, five officers of the Marines were to stage an exhibition during the half. They were to march in, carrying the flag, and stand at attention while an appeal was made for young men to enlist in the Marines. When they actually did march in, the five were not in step, did not keep even dress, and gave every evidence of being anything but disciplined.

Two headlines, adjacent on a news page, are significant: "Stimson Takes Issue with Liquor Sale Ban" and "Navy to Train Men at Home."

Most parents will welcome home training for the youths instead of the type of training brought to them in Army camps under the present conditions. In one battalion, only two officers did not drink to excess. In Phoenix, soldiers are unloaded in front of a beer parlor instead of the USO because the colonel said, "I don't want my fellows going into that —— —— place."

In the last war, the cigarette people won the greatest sales victory of all times. In this war a brewery magazine says, "We have the greatest opportunity yet given to make millions of young men new customers." If we take eighteen- and nineteen-year-old boys into the present Army camps, where a soldier can get drunk on beer without leaving the camp and have no black mark against him if he can show up for reveille, the brewers will have greater opportunities than even they dared to dream.

No great secular paper or magazine has dared mention the part liquor played in Pearl Harbor. They have not published Petain's comment on drinking and the fall of France. *Life Magazine* for October 26 (with some two pages of liquor advertising) published a picture of the Woman's Christian Temperance Union Convention as the "wrong" way, and a page of a brewing "engine" turning off liquor the "right" way. It neglected to show the "right" way of stopping the sale of liquor.

A dissipated soldier cannot defend himself, to say nothing of his defense of his nation. If our Methodist churches, led by our Board of Bishops, will now make a nation-wide demand for the removal of liquor from in and around camps, we can achieve at least this victory.

GRANDFATHER'S RELIGION

Walter O. Terry

Grandfather's farm was bounded by a wall:
It ran along the border of the road,
Then turned and climbed the pasture hill.
They say that, with the coming of each fall,
The old man used to add another length.
"It makes a fence that won't rot out,
And rids the land of stones," he'd say;
"Besides, it gives my muscles strength."

With calculated moves he'd work a block
Of stone into his ditch, then straighten up
And say, "The floods came, and the great winds
blew,
And it fell not, 'twas founded on a rock."
Then he would end another over with his bar;
With squinted eye survey its face and say,
"The rock of my salvation;
I've got a place for you just as you are."

He'd chink the holes with cobbles and with chips
And think about the temple David planned
Where stone met stone and left no joint to show
And mutter something through his tight-closed lips
Then, when his back would ache so he could hardly
stand,
He'd squat beside the wall to rest a bit,
And reverently he'd quote the Psalmist's words,
"A shadow of a rock in weary land."

And so he daily lived by work and prayer:
Theology, to him, was honesty and toil;
Religion, just a friendship with his God,
And faith, a lighted lamp upon the stair.

Courage

Outstanding Examples of Spiritual Fortitude

L. L. DUNNINGTON

ideas about courage change as we grow older. we are children we usually think of the cour- person as one who braves physical dangers. He fireman hanging on to a speeding, careening fire- as he gets ready to dash into a burning building to life; he is the sailor battling a heavy storm at sea; soldier fighting a cruel enemy on the battlefield. is courage indeed, and new, thrilling chapters of nd of courage are being written daily.

there is another kind of courage that requires an igher type of manhood and womanhood. When as the spiritual fortitude and strength to meet "black as the pit from pole to pole," and meets ich a way that one is still able to say at the end, "I ought a good fight, I have finished my course, I kept the faith," one has Courage! The will to be is not enough to produce that kind of superb ex- One must have a *purpose* that draws one's atten- way from self, and projects it magnificently right he destinies of others. Great Courage is always -minded!

s, we remember, "set his face" to go to Jerusalem. es refuse to receive Him. He pushes on. He the city and drives the money-changers from the le. The leaders of religious orthodoxy decide that isturber of their peace must die. The mob finds n a garden. His disciples run away. Not long ard He is hanging on a cross and praying for who are killing Him! There is courage and hope haracter that the world has never seen before. And is purpose! He is demonstrating to others how a who possesses eternal life now, can face trouble!

nan discovers that he has an incurable disease. is he to do—give up, or go on with his work as nd as cheerfully as possible? The brave man de- o go on.

ert Louis Stevenson never knew a day of real buoy- alth in all his life. Yet there is never a word of aint. He writes to George Meredith that for years s written in bed and out of it, written when his was torn by coughing and his head swam for weak- "I was made," he says, "for contest, and the powers o willed that my battlefield shall be this dingy, in- is one of the bed and the physic bottle." The very before he died, he wrote and read the evening for the household. "Be patient still," he prayed, us yet a while longer—with our broken purposes d, with our idle endeavors against evil—suffer us e longer to endure, and (if it may be) help us to ter. Bless to us our extraordinary mercies; if the me when these must be taken, have us play the nder affliction. Go with each of us to rest; if any temper to them the dark hours of watching; and the day returns, return to us our sun and comforter, all us up with morning faces and with morning —eager to labor—eager to be happy, if happiness e our portion—and if the day be marked for sor- trong to endure it. . . ." These words were written life's candle was burning so feebly that the very next day it flickered out. Courage to the very end!

Henry Drummond faced the inevitable with the same quiet fortitude. At the very height of his personal power as a minister of the gospel, known to millions throughout the world, he was stricken with a strange disease, "a malignant growth of the bones" which caused him constant pain and for which there was no known cure. But to the very end, he maintained his delightful sense of humor, his interest in his wide circle of friends, and those who came to comfort him found that they themselves went away strangely comforted.

It is evident that courage must be buttressed by purpose and faith. Eighty years ago Edward L. Trudeau was a medical student in New York. His brother had tuberculosis, and Edward contracted it from him. Going to Saranac Lake to die, he lay staring up into the darkness of many a night, thinking. Little was known of this dread disease. What happiness he could bring to millions of others if he could discover the cause and cure!

That was the Jerusalem toward which he resolutely set his face. He built a rude laboratory up there in the hills and actually isolated the germ. Then one day fire swept everything away, and he was forced to begin all over again. The years rolled on. Gradually he built a great institution and staff there at Saranac that brought new life and hope to thousands of afflicted souls. The last years of his life he was so shattered in body that he could not lie down and sleep for more than an hour at a time. Poverty, fire, physical weakness that kept him close to the gates of death, the loss of loved ones, the skepticism of the medical profession—all these he faced and kept on. Faith and purpose—these gave him courage. A few days before his death, a writer went up from New York to see him and wrote as follows: "All the tricky and trivial achievements of putting words together dwindle in any mind to indistinction beside the labors and the spirit of this man."

Charles Lamb was another. When he was but twenty-one years of age, a terrible tragedy came to the Lambs. His sister Mary was seized with insanity and stabbed her invalid mother to death. The calm self-mastery and loving self-renunciation which the nervous and excitable Charles Lamb displayed at this time of crisis gave him an imperishable claim to the reverence and affection of all. He had his sister released from the asylum on the express condition that he would be responsible for her safe-keeping. He surrendered his own hope of marriage and wrote to his old friend Coleridge, "Thank God, I am very calm and composed and able to do the best that remains." He tenderly nursed his sister back to sanity, and in the same tragic year began his literary writing as a poet, essayist, and critic that landed him among the great of earth. All this was done in spite of the thirty-three years that he was a clerk in the offices of the East India Company and in spite of the years of anxiety over Mary, who tended to slip back into her old condition. A man who could leave a priceless literary legacy to the world in spite of these things had courage well supported by purpose and faith.

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Bishop McConnell's New Book

By Methodism's automatic retirement arrangement, Bishop Francis J. McConnell will cease functioning as an active bishop at the General Conference of 1944. The rule saves a great deal of trouble and many heartaches, and in most instances works out satisfactorily both for the man and for the church. But there are exceptional cases. Bishop McConnell's is one of them. His new book, "Evangelicals, Revolutionists and Idealists,"* furnishes excellent proof of his freshness of outlook, his keen intellectual penetration, and his attitude of sane liberalism. He is wide-awake, possessed of a strong historical sense, and keenly aware of the significance of modern developments.

"Evangelicals, Evolutionists and Idealists" is no "rehash" of old sermons and addresses. Evidences of wide reading, careful research, and live interest in the author's subjects are to be found everywhere in the 184 pages of the volume. There is much "new stuff" in the six chapters. For example, the study of George Berkeley furnishes an exceedingly valuable comparison of the philosophic systems of the great English philosopher and the late Borden Parker Bowne. Here is a piece of work which we believe has not been done heretofore, certainly not with the care and discrimination that Bishop McConnell has brought to it.

With both courage and insight, the author of "Evangelicals, Revolutionists and Idealists" analyzes the thinking of a man popularly known for years in church circles as "Tom Paine, the infidel." The chapter dealing with this radical will do much to clear up misunderstandings on the part of both his bi enemies and his overzealous friends. For exam the bishop quotes Paine's creed as it appears in first two pages of his "Age of Reason," includ these two illuminating paragraphs:

> I believe in one God, and no more; and I hope for happiness beyond this life.
>
> I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.

While thus seeking to do Paine justice and to po out the value of his contribution to the cause of t liberty, Bishop McConnell is nevertheless not bl to the lameness of the man's logic, particularly as deals with the Bible.

In "George Whitefield" we have another series comparisons and contrasts—between two Calvini Whitefield and Edwards. By this method of proach, the author takes the reader into the early ligious history of America and throws much light that old controversy between predestination and f will, a debate which still abides with us although i clothed in modern garments.

The three other personalities whose thoughts a actions Bishop McConnell discusses in this book James Edward Oglethorpe, John Wesley, and W liam Wilberforce.

"Evangelicals, Revolutionists and Idealists," chapters of which were originally given as the 1 series under the Drew Lectureship in Biography Drew University, should be read by everyone w desires to understand the contributions made by th six notable English personalities to American thou and action.

*EVANGELICALS, REVOLUTIONISTS AND IDEALISTS. By Francis John McConnell, a Bishop of The Methodist Church. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Distillers Cry Out

That the liquor forces are growing hysterical cause their trade is once more threatened by the hi minded citizens of America who are protesti against the debauchery by drink of soldiers, sail and airmen is becoming increasingly apparent. the convention of the Distillery, Rectifying and W Workers International Union on Tuesday of l week in New York, Matthew Woll, vice-president the American Federation of Labor, declared:

> The American people have not forgotten the unfortunate experience of prohibition, and I do not think they will now sanction any new efforts to impose upon the country any artificial codes of moral conduct. It is certainly desirable that soldiers in Army camps be protected against undesirable and injurious effects arising from sale of liquor, but I am confident that the military and civil authorities will know how to correct such abuses as may exist without the necessity of having forced upon us any sumptuary legislation.

Mr. Woll, indulging in the usual exaggeration of evils of the prohibition era, evidently thinks the w to "save our boys" is to leave the temptation ri under their noses and then ask the authorities to "c rect" any abuses that may ensue from drink. It very difficult to correct or regulate the devil, as have found out in many long years of struggle w the liquor menace.

ITHIN, WITHOUT, AND ABOVE

estion beyond all other questions of importance have troubled man from the beginning of time here is God?" It has been answered both nega- and positively. Some have declared that there God and hence He is nowhere. Others have ed that there may be a God but, if so, nobody s where He is. In other years, God was pic- as an unknowable, distant Being who set the going by winding it up like a clock and then rew into some far-away place in lonely soli- At the other extreme are thinkers who answer God is everything and everything is God. e and man, in both His thoughts and His deeds, l.

re is a Christian answer to the question "Where l?," an answer furnished largely by the teach- f Jesus and verifiable in faith and experience. Christian answer says that God is within us, ut us, and above us.

is within us. How else can we explain finite insatiable yearning for the Infinite? How else his restlessness? Why does conscience dog his step? Why does he pray? Why does he seek eness? Why does he repent? Why, when he No" to the Spirit within him, does he grow and begin to walk the downward path to per- ? Nicolas Berdyaev, the distinguished Russian opher and theologian, testifies to the truth that s within us, in these penetrating words:

> fact that within me the spiritual life is born, that I for God, that I aspire to the divine, that I love God his life, is of all facts the most important and is the justification of existence. No power on earth can uade me that that is an illusion, a product of auto- gestion, and not life itself. For in truth it is the only without which all is but dust and fantasy. We do live in a real world, but in a world where existence non-existence are confused, and our spiritual awaken- is an awakening to true existence.

arnings against temptation, the solemn rebukes s committed, the sense of companionship, the nce of faith, the hope of immortality, are all ice of the God within us whose love will not go.

is without us, also. Let us look around at the ces of His presence. The heavens declare His We stand amazed at the demonstrations of Intelligence in sun, moon, and stars as they hrough their orbits with clock-like precision on ct mathematical time-table. We see God in the clear water of the running brook, in the red own and gold of the gorgeous autumn leaves. Him in the sunshine and in the storm. We m in history, in the deeds of men, and in the rise and fall of nations. Sometimes He appears as the God of righteous wrath against evil, sometimes as the God of wisdom, power, and love, but always as the God with whom we have to do, the God who must be reckoned with.

God is here—within us and around us. But He is also above us, beyond us—not in the sense of spatial location, but in the sense of His unimaginable greatness, His infinity, His perfection. He dwells in light unapproachable. His judgments are unsearchable. He is greater than nature, greater than history, greater than man. Here is mystery. He is our Creator, our Other, the source of all life. He is perfect holiness, perfect law, perfect love. He is the living Ideal of the Universe. From Him all things come; upon Him all things depend. Before Him we must bow in adoration. He it is whom we must fear in the broad meaning of reverence, humble respect, and willing obedience.

The question "Where is God?" takes on poignant pertinence in these dark days through which we are just now passing. Is He hiding His face? Has He left us entirely? Were we mistaken, after all, in believing in Him? Burdened and discouraged, preoccupied and confused, we may perhaps miss the God within us. The outer scene, moreover, is so blurred with physical destruction and the sufferings of millions of men, women, and children that Nature seems to have gone awry like a ship without a rudder. The God above likewise appears to have almost vanished, to have lost His power, His loving concern for us, and the appeal of His holiness. When things are black, we need to return to our former insights. "Back to the Word!" should be our slogan, for in the age-old Bible are recorded the experiences of men through many generations. We can learn of them. We need especially to return to Jesus Christ, who revealed in living demonstration the God within, without, and above man. He visualized the divine love in day-by-day acts of kindness. He taught in simple words illustrated with convincing stories what God requires of man. He showed His disciples and the crowds that followed Him the accessibility of God. He kept emphasizing the inner nature of the kingdom. He drew upon history and nature to drive home His truths about God. By His obedience, His prayer life, His crucifixion, He gave His contemporaries and those who have succeeded them through nineteen centuries an illuminating vision of the God who is high and lifted up.

Where is God? He is within us. He is without us. He is above us. Where is God? By looking at Jesus Christ, by studying His matchless life, by accepting

Him, obeying Him in every situation every day, the God within, without, and above us will take on a reality and a vitality that will answer decisively the world-old question.

A Russian Series

Sponsored by Boston University and Russian War Relief, Inc., a series of twelve timely lectures on "Russia, Yesterday and Today," by distinguished leaders, is being presented this fall and winter on Thursday evenings in the Charles Hayden Memorial Auditorium of Boston University, 685 Commonwealth Avenue. Because these discussions are so important and information about Russia is so essential at the present time if America is to understand its great ally whose soldiers are fighting with such amazing courage against the Nazi hordes, we have arranged to give HERALD readers weekly abstracts of the lectures. On page 1075 of this issue there appears the first of the series, "Russia, the Land and Peoples," by Professor Frank Nowak of Boston University, who was the speaker on October 15. He was followed on October 22 by Professor Pitirim A. Sorokin of Harvard University, who had as his subject "Russia and America." On October 29 the lecturer was Professor Nikolai S. Timasheff of Fordham University, who discussed "Russia and Religion, Past and Present." Other lectures scheduled with dates are: November 5, "Russia and Economic Problems," Professor Wassily Leontieff, Harvard University; November 19, "Russian Art," Professor Samuel H. Cross, Harvard University; January 14, "Russia and the Far East," Professor Sergei Elisseeff, Harvard University. Two additional lectures—"Russian Music," by Dr. Serge Koussevitzky, director of the Boston Symphony Orchestra, and "The Historical Background of Modern Russia," by Professor Michael Karpovich of Harvard University—are already scheduled, but without dates. The remainder of the series is not yet ready for announcement.

Important Petition

An attempt to bring about the repeal of a Massachusetts law that provides for free transportation of private-school pupils to and from the institutions where they are studying was launched on Tuesday of last week when a petition signed by ten Protestant leaders was filed with the secretary of state. The present legislation on the subject clearly violates the principle of separation of church and state, since it provides for the expenditure of money secured by the taxation of all the people, to transport pupils in the parochial schools of the Roman Catholic Church. The opportunities of the public schools are free to all citizens, including Roman Catholics and Protestants. If Roman Catholic parents, upon the advice of their priests, choose to send their children to a private school, that, of course, is their privilege. But the expense of this private-school attendance should not be paid out of the public coffers.

The petitioners in the move for repeal must obtain 20,000 signatures to bring their petition before the coming legislature, and should the legislature rej the petition, they must obtain 5000 additional nam to place the petition on the ballot in the 1944 st elections.

First ten signatures on the petition are those Bishop G. Bromley Oxnam of the Boston Area of Methodist Church; Rev. Ralph M. Timberlake, pr dent of the Massachusetts Congregational Conf ence; Rev. Everett C. Herrick, president of Ando Newton Theological School; Rev. Phillips Endec Osgood, rector of Emmanuel Church, Boston; R Edward C. Camp, pastor of the Phillips Congre tional Church, Watertown; Rev. Charles E. Park the First Church in Boston; Rev. Henry Bradf Washburn, former dean of the Episcopal Theologi School, Cambridge; Rev. Dana McLean Greeley, p tor of Arlington Street Church, Boston; Rev. Lewis Hartman, editor of Zions Herald, and Frank J. Bat eller of Somerville.

"We Owe a Great Debt"

Fresh from a trip to Egypt, Russia, and China President Roosevelt's special representative, Wend Willkie gave a stirring radio address on Monday last week which may make him the next President the United States. There were some generalizatic and some oversimplifications in the address but, up the whole, this great leader lifted up human val definitely and courageously. Especially impressi was his acknowledgment of the debt owed to t Christian missionaries. He said:

> Many things have created this enormous reservoir. At the top of the list go the hospitals, schools, and colleges which Americans—many of them missionaries—have founded in the far corners of the world. Many of the new leaders of old countries—men who are today running Iraq or Turkey or China—have studied under American teachers whose only interest has been to spread knowledge. Now, in our time of crisis, we owe a great debt to these men and women who have made friends for us.

The stirring words of Mr. Willkie should spur Christians on to new and larger achievements in t fields beyond the seas.

A Gigantic Task Well Done

With the close of the month of October, the Unit States Army completed the transfer of persons of Ja anese ancestry from strategic military areas on t West Coast to "Assembly Centers" and thence inla to Relocation Centers. They now become the r sponsibility and care of War Relocation Authori a civilian organization established by Presidential E ecutive Order. Whatever may be said of our Gover ment's general policy with regard to the Japanese li ing in the United States, of the minor mistakes, or the discomforts that accompanied the transfer, it r mains true that the Army undertook an unprec dented task and has done its work well—all within period of only eight months. The operations i volved more than 110,000 persons of Japane ancestry.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Book of Job—Ancient Thinking on odern Questions.

LIFE WORTH LIVING? YES, IF IT IS WORTHILY VED.

ıou considered my servant Job? for there is none like him earth, a perfect and an upright man, one that feareth God cheweth evil. Then Satan answered the Lord, and said, ob fear God for nought?—1:8, 9.

: answer to the problem of the Book of Job is pre- in the Prologue. Human life is worth living if it : in the creation of real goodness, a goodness that is question. To do that vindicates the wisdom of n creating man; it vindicates His faith in man, a hown by man's endowment with reason and free- The scene of the Prologue is laid in heaven, which vell seem far away from the dreary ash-heap on Job sits in helpless suffering. But the distance is, lity, not far at all. Job's fate is not a dingy and mockery of human aspirations to dignity. Rather, the hero of a heavenly drama. In his torment of ınd mind, he is fighting the battle of the Lord God ·lf. Surely life is worth living if in it a battle like ın be fought and won.

the good life must be a battle. That is the point of s gibe. Job is an upright man, eschewing evil, ; God, is he? Or is he just a well-paid servant with enough to be content with his lavish wage? Just g as he is carefully sheltered by the arm of God ıll harm, he and his goodness are not beyond the ıg doubt of the cynic. It is only when virtue is its eward and its only reward, when health and pros- vanish, that the goodness of the man who still re- true to his ideals is incontestable. The cynic may m a fool, but even he cannot keep a tinge of ad- ɔn out of his voice. It is not the sheltered life that forth the glorious assurance that love and truth ɔodness are fruits which by the grace of God do ɔn human ground.

tan . . . said, Skin for skin, yea, all that a man hath will for his life.—2:4.

n's taunt, a taunt far older than the Book of Job, met in one way only. Men must show a careless- ε ease and comfort, a contempt for death itself, a willingness to give to truth and goodness the last easure of devotion. When they do that they silence himself, and write upon the very heavens the un- ·able affirmation that human life can be made into ; of beauty which is a joy forever.

ɔose some low-minded Athenian, coming upon s as he worked with his chisel on the marble that become one of his masterpieces, sneered at him sting his time in such child's play as the work of a ɔr when the rich spoils of trade and war were to be y hardy adventure. How could the artist defend rth of the sculptor's life? Only by creating beauty ·less that to doubt the value of the work that had achieved it would be to brand the doubter's life as poor and worthless.

The hero's life is worth living, because it is not merely the fancy of an ancient poet which gives to the achievement of heroic loyalty to the ideal a heavenly significance. If there is a God and if there is a heaven, then His righteous purpose is the creation of His kingdom among men. But how can that kingdom ever come unless there are men to receive it in their hearts, and to make its reality evident to their fellows? Human beings must constantly go to battle against the world, the flesh, and the devil, and the battle must be real and hard and dangerous, not a shadow play in which no blood is shed, no wounds are suffered. Only the man who meets loss with patience and hardship with gallantry is fighting God's battle to open the eyes of men to the grand and lovely realities of the kingdom of truth and goodness and love.

So Satan . . . smote Job with sore boils from the sole of his foot unto his crown.—2:7.

The final affliction that came upon Job was a loathsome and painful disease. Here, perhaps, is one of the most effective touches in the whole book. Job was not called to lead some great crusade. He was not asked to face the perils or to endure the sufferings of the battlefield. He was not challenged to face the ordeal of martyrdom. Instead, he was smitten with a sickness that racked him with agony, drove him from human society, destroyed the faith of his nearest and dearest, and exposed him to the accusation of having by secret misdoing called down upon him the wrath of God. It is as an outcast on a rubbish heap that Job is to fight the battle of the Lord.

In all this did not Job sin with his lips.—2:10.

This makes the message of the book a message for us. Few of us will ever stand in the forefront of some great battle, whether it is waged in peace or in war. We are not buoyed up by the realization that the eyes of the world are fixed upon us, that upon us great issues clearly depend. We are fighting in some obscure corner what seems like a minor skirmish, and the temptation is to see our lives as of no importance and of no value. But the Book of Job bids us lift up our eyes and see the truth about ourselves from the high vantage-point of heaven.

To Job, that vision was denied or came only after a bitter agony of mind and heart. It should be easier for us who follow One who lived in obscurity, and died a sordid and ignominious death which made Him a curse in the eyes of His countrymen and a laughing-stock for all the world. Ours is the privilege of sharing the lofty insight of our Master, who knew that the battles of high heaven are won on the lowliest battlefields of earth and therefore humbled Himself and became obedient unto death, even the death of the cross. And to as many as receive Him, to them He gives power to become sons of God, however drab their human lot may seem. Surely, with a goal like that, life is worth living.

A Century's Span

Methodist Minister Celebrates His 100th Birthday

National debt of the United States on January 1, 1842, was $26,601,226. It has now grown to more than $91,000,000,000. In that year—1842—on November 3, Rev. William J. Smith, retired member of the New Eng- and Southern Conference, was born in Middletown, R. I. His ancestral line reached directly back to Revolutionary days.

What was going on in the world when this future Methodist preacher first saw the light of day? In 1842, there was a great celebration in Boston marking the dedication of Bunker Hill Monument, 221 feet high; the first American submarine telegraph was laid between Governor's Island and New York City; and Congress appropriated $30,000 to aid Professor Samuel F. B. Morse in the establishment of the first telegraph line—between Baltimore and Washington. In the same year also, Henry Clay resigned from the United States Senate, and Abraham Lincoln, who was just beginning to grow in power and influence, addressed the Washingtonian Society of Springfield, Ill., favoring total abstinence and the temperance revolution. Lincoln married Mary Todd of Lexington, Ky., in the same month that Mr. Smith was born. One hundred years ago, the United States made a treaty with Great Britain promising to assist in suppressing the African slave trade; the Treaty of Nanking, ceding Hongkong to Great Britain and opening five Chinese ports to English merchants, was signed; and the French established a port on the Gold Coast as a base for French traders. In 1842, John Fiske was born in Hartford, Conn., and William Ellery Channing died at the age of sixty-two in Bennington, Vt.

Just a few days before the birth of Mr. Smith, John B. Gough signed the temperance pledge, and shortly after the birth of Mr. Smith, Charles Dickens arrived for his first visit to America. In 1842 in England, Tennyson's "Locksley Hall" and Macaulay's "Lays of Ancient Rome" were published, and in France, Auguste Comte's book "Cours de philosophie positive," which was to exert a unique and profound influence in shaping the trend of things for the next one hundred years of world history, appeared. Ohio Wesleyan University was founded in 1842, and two days before the close of that year, the first German Methodist church was organized in New York City.

Mr. Smith, while a student at East Greenwich Academy, cast his first ballot—for Abraham Lincoln—and in the spring of 1865, while playing quoits on the academy grounds, heard a boy coming from the post office shouting, "Lincoln is dead!" On the following Sunday, Smith and two companions walked fourteen miles to Providence to hear Sidney Dean, editor of the *Providence Press,* speaking in Mathewson Street Methodist Church, eulogize the martyred President.

Graduation from Wesleyan University, marriage to Mary Abbie Harris of Pawtucket, R. I. (Mrs. Smith died nineteen years ago), and entrance into the membership of the New England Southern Conference were outstanding events that marked the early 70's in the life of this Methodist centenarian. During a period of fifty-one years he served a total of fourteen churches in his Conference, retiring in 1922. He is now Wesleyan's oldest graduate, the oldest member of his Conference, and of the oldest ministers in American Methodism, if the oldest. At the session of the New England South Conference a year ago, he could not be present, but daughter, Miss Beatrice M. Smith, with whom he liv received for him the Conference cane.

On a day glorious with the play of sunshine on red, brown, and gold of the autumn leaves, the editor Zions Herald made a pilgrimage to the home of Smith at 909 Roosevelt Avenue, Pawtucket, seeking 100th-birthday interview for the Herald. Mr. Smith been in the hospital and had barely escaped pneumo through treatment with a drug never even heard of wh he was born—sulfadiazine. He was physically tired a worn but mentally alert, and he and the editor talked gether for a while. Always interested in music, this m ister who in his East Greenwich days studied under famous Eben Tourjee, founder of the New England C servatory of Music, and later helped himself throu Wesleyan by teaching a singing class at ten dollars evening, expressed his great affection for the hy "Jesus, Lover of my soul." "None better," he co mented. Of modern hymns, his choice is Dean E Marlatt's "Are ye able?" With his musical backgrou it is not strange that he holds in high esteem the Testament hymn book—the Psalms.

Mr. Smith has no rule for longevity. His daughter sa however, that it has been his habit through the years "take a nap in the afternoon." He has always tried in ev situation to keep calm, following Dr. William Osl motto, "Aequanimitas." The hereditary element see to be "out" in his case, for his mother lived to be o fifty and his father died at seventy-five. No others in family lived longer than the average. When Mr. Sm was ninety-five he remarked with sly humor, "I do think I'll live to be a hundred. I don't have ambitions that direction, but of course I'll have to take w comes."

In the election of 1940, Mr. Smith, although he lives Roosevelt Avenue, voted for Wendell Willkie. Only other day he received a congratulatory letter from Pr dent Roosevelt which read:

> My hearty greetings to you as you near the century mark. Length of days is indeed a blessing and particularly so when the recipient of such a favor has devoted his years to manifold good works. I trust that your centennial day will bring you a deep sense of happiness in appreciation of gifts already received and in the hope of greater blessings to come.

Looking back over the century, this hundred-year- clergyman declares that war is "brutal in the extrem but prophesies that Great Britain and her allies will w Just now, as Americans are discussing the draft eighteen-year-olds, his comment on youth is significa He says, "They will have a hard fight, but they h everything to fight for." Then he adds, "We die to Throughout his ministry he has always been interested helping youth, particularly candidates for the minis In his opinion, young people are as good today as t ever were. If they go wrong, it is mainly their pare fault. "Many parents are hardly acquainted with th

:hildren," he declares. "Unfortunately, some of give little attention to the moral training of their ng."

ng at one hundred, Mr. Smith keeps the forward He is a football enthusiast and an incorrigible ll fan. A few years ago, his daughter told the when the World Series was close, he followed the on the radio and picked the winning team in ad- He read "Gone with the Wind," and is inter- n modern books. Religion, he thinks, is showing a ed improvement in bringing about great social s for the benefit of humanity." Only a year ago, age of ninety-nine, clad in a clerical gown, he ed in the processional in his church and actively pated in the administration of the Lord's Supper. lent "Psi U" in college, he was presented not long ith a new fraternity pin—the gift of his chapter— of the members, Thomas Walsh of the class of

est, humble, self-effacing, this faithful minister de- "Because of my age I get more notice than I de- He is mistaken, however; for, because of his in- ial alertness, his sterling Christian character, his ness, and his long record of loyal and fruitful ser- the Christian ministry, he deserves all the notice ed him. The Herald congratulates New England dism's beloved centenarian.

AFTER THE WAR

mmary of a sermon preached in London, October 18, Dr. William Temple, the Archbishop of Canterbury, "Britain and Germany After the War."]

first requirement after such a convulsion is the ion of justice. This involves at least two different f consideration.

e ought to be the punishment of individuals re- le in any way for proved atrocities. This should osed by judicial procedure, calculated as far as it to satisfy all those concerned that the case is really and that those who suffer are really guilty.

ndly, there is the need to express justice as between , and there a special difficulty confronts us, be- so far as any settlement is penal, it loses its quality ce as the years pass.

impossible to treat a nation through many gen- s of its life as a single moral agent, and the gen- which grows up under the restrictions imposed at were the actions of its predecessors is sure to be ered, and has a just grievance on its side.

equently, in so far as the expression of justice is ed, there is a need for short-term and long-term ent. There ought to be such an expression of the condemnation of the present German policy as can- to bring home to the German people what is the judgment of the world concerning them. On the and, there must be in the long-term policy a pro- that the coming generations shall be able to recog- e position given them by the world as fair.

nd this, there is the question, not detached, of considerations, but not primarily concerned with as it is commonly understood, namely, the correc- what it has been customary to call "Prussian tra- This is a matter of justice to other nations rather Germany, and should be inspired by considera- f effectiveness and not of penal retribution.

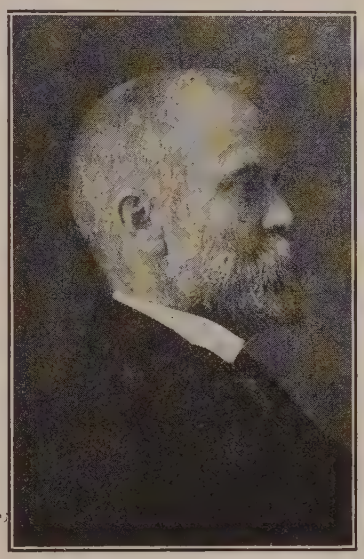
Christians, at any rate indeed civilized men, gen- cannot be content to treat one great member of a family of nations as quite distinct from all the others, standing over and against them. We must look forward to renewed fellowships and, consequently, while the settlement is bound to be such as will appear severe to the German state, it must also be such as to secure to the ordinary German citizen of future generations an even chance in sharing the benefits of civilization with his neighbors, provided his state, itself, is behaving as a good neighbor among them.

Beyond that we will need all the cultural ties and associations possible to build up again a mutual understanding, and especially we must try to strengthen all those means of fellowship which unite the Christians of Germany with fellow Christians in other countries. Here, in the Christians' judgment, must be the one real hope of fellowship deep enough and strong enough to resist the tendencies to division. Already the world fellowship of Christians is a sufficient reality to give us a basis for that hope, in experience as well as in religious conviction.

BOWNE ON IMMORTALITY

[Letter written by Professor Borden P. Bowne of Boston University under date of February 27, 1884, to one of his students who had asked his advice about what books to read regarding the immortality of the soul. For a copy of the letter, which has only lately come to light, the Herald is indebted to Miss Alice Stone Blackwell of Cambridge, graduate of Boston University in the class of 1881.]

I recall nothing worth reading on the subject except the New Testament. The subject is purely a matter for faith, not for proof. No disproof is possible. All disproofs are mainly appeals to the imagination, or else criticisms of so-called proofs. The attempt to prove that which in its nature must be a practical postulate does more harm than good; because, the proof failing, we think the fact disproved. Science itself is built on assumptions made in the interest of the cognitive faculty. We assume the universe to be intelligible; and not finding it such as given, we proceed to "work it over," and by and by the given is dismissed as appearance, and our home-made ideal universe, which we have built to satisfy our speculative faculty, parades as the reality. Logically, science is an idol of the tribe; and our faith in its objective reality rests on our faith in our right to assume what our nature demands. This is not a logical principle and hence can't be argued. It is essentially an esthetico-ethical principle. Our faith in immortality rests on the same foundation, apart from revelation; and argument generally weakens it, because of failure to see that it does not depend on argument. Should be glad to illustrate principle.



Borden P. Bowne

"The Robe"

Excellent Material for a "Dramatic Book Sermon"

WILLIAM L. STIDGER

Each generation seems to demand and to get a truly great novel on the life and times of Christ. That in itself is a dramatic illustration of the eternal virility and richness of Jesus the Saviour. I want to say that Lloyd C. Douglas, in his new book, "The Robe," has produced, with sustained poise, tender understanding, and clear-cut delineation of character and scenes, the best volume of the kind that I have read to date.

The thread of narrative is simple, understandable, and usable for preachers. "The Robe" is that seamless garment which Jesus wore to the cross and for which, following His crucifixion, the soldiers gambled. It was won by the hero of this book, who had charge of the execution of Jesus. This book is the story of what that Robe, symbolically, does to every person who sees it, touches it, or comes within its influence. It has a warmth, magic, and power in it which hushes the hearts of all who touch its seamless simplicity. It does something to everybody.

"The Robe" is a symbol of the power of Christ Himself. It is, in a way, the most preachable book I have read in ten years. It leaps and laughs, and weeps and lives in every page. There is a rich, warm, appealing romance running through its pages, and there are several subsidiary stories of love. It is brutal in spots, with one "honey" of a fist-fight wherein a Greek slave literally pummels the face of a Roman legate. There is a crippled girl named Miriam who is not healed of her physical affliction but is made to discover a beautiful voice and with that voice enchants the countryside. It is not a physical miracle but a spiritual miracle that Jesus performs in this girl, and, as such, it has a rational basis which will appeal to all readers. The girl is a beautiful character and runs like a gleam of sunlight through many chapters of the book. There is, quite in contrast with this gentleness, the brutality of two Roman Emperors who make Herr Hitler look like an amateur in the use of force and intolerance.

And yet there is a striking similarity between the Roman Empire of that day with its slave population and the Hitler spirit of this day with his attempt to create a slave population. The use of force, persecution of Jews, brutality, hate, intolerant condescension—they are all there with a dramatic parallel to these times in which we live. And yet Douglas does not force the issue. He does not strain for this effect. In fact, he has been wonderfully cautious, restrained in calling attention to these strange parallels. He lets the facts speak for themselves, and never goes out of his artistic way to point them out—or to allow his characters to do so. He has not projected himself or his readers down into Roman days, but he has skilfully pulled Roman days down to us.

Almost every miracle, scene, character, and episode of the Bible appears in these pages with a strange familiarity which startles and thrills. The days of the catacombs are there, the Appian Way, the Roman persecution of the Christians, the martyrs, the disciples, the men and women whom Jesus healed and loved. It is like some dramatic, warm human pageant marching past the readers with all its flaming Oriental colors, its music, and eternal drama.

And now a special word to preachers. "The Robe" a great book for preaching purposes. It is particul adaptable as a background for what I like to cal "Dramatic Book Sermon," and my guess is that it be used as such by preachers clear across this continent the months to come. But it is more than that: there upward of one hundred great quotations in its pa which are enough to make the dead awake with th power. The book is more than that: it makes the days Jesus more real even to a Bible student and a minis That is one of the great values of a book of this ki The skilled novelist, especially when he himself has b a preacher, gets behind the scenes; he interpolates; gives color to the background and dialogue; he ma it live anew. Douglas, because he writes with a preac mind as well as with a novelist's touch, makes ev miracle, character, and scene in the life of Jesus hav deeper, richer significance. Even as a clarifier of Bibli scenes and meanings, this book is of great value. It a becomes a course in Roman history and in Biblical l without being in the slightest degree academic didactic. It is a good book to hand to young people, fo has enough romance, battles, intrigue, and adventure it to fascinate them. And while they are reading it t will get much of the spirit of Jesus Himself and be w to Him.

I have read every book that Douglas has written, e a non-fiction book preceding "Magnificent Obsessio long before he was known as a great novelist. He w preaching in Ann Arbor, Mich., and I was at St. Mar in Detroit. A small book came out at that time whic liked. I recognized the touch of genius in its pages a said so in a review somewhat in the spirit of this o Two years later came "Magnificent Obsession" to c ture the imagination of the nation. But I had discove Lloyd Douglas long before that. Then I began that f cinating experience of preaching on each of his books they came out, from "Magnificent Obsession," throu "Forgive Us Our Trespasses," through "Green Light," to "White Banners," "Disputed Passage," "Doctor Hu son's Secret Journal," "Invitation to Live," and now "T Robe." It has been a rewarding journey both for re ing and for preaching.

Then, too, I have given myself the treat of interviewi Douglas while he was writing "White Banners" and liv in Wellesley. There I watched him at work, talked w him about the characters of that vivid book, and fina wrote two pieces about him for the magazines, putti one of them into my own book, "The Human Side Greatness."

"The Robe" is great reading, and it will present background for great human preaching.

Incidentally, the book is published by the Hought Mifflin Company of Boston and sells for $2.75. It ha serviceable map of the Roman Empire, the Holy La and the world of Christ's day, so that the reader m follow the footsteps of Jesus.

Let There Be No Neglect of Children

"The Most Hopeful Property the Republic Boasts"

CHENEY C. JONES

a recent number of *The New Yorker* in an item con-
ng education I came upon this statement: "We need
ıtors who believe that character is more precious than
ıl knowledge, that vision is not just something ar-
at through a well-ground lens, and that a child is
nost hopeful (and historically the most neglected)
erty the Republic boasts." We need not only edu-
s but parents, citizens, and church members who be-
that the child is the most hopeful property the Re-
c boasts.

eryone knows that war is especially damaging to
ren. This threat is emphasized in the mind of any-
who has contact with a large number of children.
e New England Home for Little Wanderers, we are
nsible all the time for a family of approximately
ıundred children and in the course of the year help
me way nearly a thousand. It was war between the
of the North and the South which caused the want
distress among the children who were the concern
e New England Home for Little Wanderers when it
organized in 1865. Now we face a new kind of war
h means a larger and a more destructive war. We
it called total war. We are beginning to understand
is meant by the word "total." It is not only total in
ense that it places every man, woman, and child in
ivilian population in actual danger of bombs and
and threatens their households and daily common
sities, but it is also total in the sense that it affects
whole beings, not only their physical bodies, but
minds and their spirit.

ildren ask of all citizens a due regard for their social
emotional needs, and that means understanding how
ı of a handicap confusion and fear may be to any
idual child. These mental states will block him in
of his normal activities. They will prevent his do-
ıis school work. They will do strange and freakish
s with his behavior. They will affect his habits of
hygiene, and physical functions, and so undermine
ealth. I shall never forget the faces of our British
children evacuated from England in the summer of
as they came into my office morning after morning
rrible news flashed on the front pages of the papers,
g me how much it would cost to cable to London,
wondering whether their "mummies" or "daddies"
safe. I shall never forget the seven-year-old English
coming in to dictate a letter to my secretary, which
ould not write, urging upon his father and mother
cheme he had thought out for using reenforced con-
for transforming the family garage into a safe air-
shelter.

ildren ask for understanding and tolerance on the
of all citizens. We whose task it is to care for depen-
children are resolving that we will try to give the
reds of children who come to our doors each year
ossible assurance and safe-keeping. We are resolv-
hat if because of any emergency any child knocks
r doors he may find hospitality there. We have the
dence to make such resolves because we have known
1865 that in the Sunday schools and churches of
New England are thousands of thoughtful and generous citizens who stand back of us year in and year out, come prosperity or hard times, come peace or war. At this time we wish to urge the importance of attention to the well-being of all children in every walk of life. We must urge that parents give particular attention to safeguarding not only the health of their children but the minds which may by all the disorder of these horrible days be led into confusion and wrong thinking. We must urge, too, that in our minds and in our homes we must all prepare ourselves for receiving into our homes, if the emergency requires it, additional children in case their evacuation from industrial centers becomes necessary.

We who care for children who cannot find what they need in their own families must be especially on guard that we fail no child, that we do not become hysterical, that we do not let down our standards and accept third-rate care for children. We must be especially on guard to see that any child whose father is in military service or whose mother is taken out of the home into defense work is adequately safeguarded. Let one and all of us remember that it is possible for a nation to win battles and lose a war, that in the long run the eventual winning of a war and the winning of a peace will be by the nation with the healthiest, the best-trained, the highest-minded people, and such come from children with not only healthy bodies but also happy, healthy, and well-trained minds, with spiritual aspiration and a sustaining faith.

Neglect of children physically, mentally, and spiritually is one way to lose a war. Let us do all we can to make every child such a man or woman as will be a contributing citizen, and not a burden, in the time of peace for which thousands of our finest young men are now giving their lives.

Name, Please?

"What's Your Name?" is a question asked by Louis Adamic in a book of that title—a book funny and heart-breaking by turns, full of good stories, which lets light into many odd situations.

For two years now, Americans have been lining up and registering for this service or that, filling out no end of forms. "What's your name?" is a natural question, asked right and left, when one registers.

If one has an ordinary name, like Smith, Adams, Jones, White, all goes well. But if one's name happens to be Switalski, Valjevec, Kobotchnik, Krzyanovski, Adamopoulos, or even Adamic, it is not so easy.

"How do you spell it?" one is asked. "How do you pronounce it?" follows. "Why don't you change it?" one is

apt to be asked. To change or not to change his own name was a question that troubled Adamic himself.

The first chapter of a book—a little classic—tells what happened to a dog whose name was changed. First puzzled, then irritated, the dog developed complexes, and well-nigh had nervous prostration.

Slovenian by origin, the name Adamic was spelled with a hook over the last letter—which hook was lost during the First World War. The name really means Adams, but he wants to keep the old echo at least.

Many folk of foreign birth or name change their names, but if they are sensitive of soul they suffer thereby—by a sense either of inferiority or of aggressiveness—and make themselves and others unhappy.

If a name is a jaw-breaker, the temptation is to alter it. Of course the remedy, as Adamic points out, is to make the name significant,—as he has done, I may add,—then all difficulties are at an end.

But not everyone can do that—not many, in fact. But they do not want to feel "foreign"; they are Americans, and Americans are frightful conformists. We dislike to be "different," we are struck off the same pattern.

The wisdom of the book, no less than its delicious sense of humor, makes it rich and fascinating. Like his other books, it will do no end of good in helping us toward insight and understanding, not merely toleration.

Some of the stories he tells are tragic too, showing the nameless suffering due to discrimination and sheer stupidity.

CLASS LEADERS AND LAY PREACHERS

1742-1942

Hallam M. Richardson

This is the 200th anniversary of the spontaneous rise of two of Methodism's most successful lay activities, and our bishops are urging that churches give favorable consideration to the celebration of some such revived programs to fit the requirements of the increasing interest in eternal truths which is being manifested by churches generally in these days of crisis. The historic chance which in this year gives us these two phenomena may well be used as a starting-point for all church or conference groups anxious to sponsor fall programs of interest to those who like to take a backward look to guide a forward drive.

It is of especial interest that these organizational facilities for lay action were solutions originally proposed by laymen themselves to meet very real needs, financial or evangelical.

History credits Captain Foy of Bristol with volunteering as the first class leader for twelve penny-a-week building fund pledges. The idea took hold from the beginning and gave to the members of the classes a sense of fellowship and personal interest which united the early Methodists in a way that was unique and was not achieved by pastoral calls or ministry by preaching. Each church can judge whether there is a place today for a revival, historical or organizational, of such class leaders and the services they render. The original historical purposes, of course, must not be followed too faithfully, for Captain Foy's offer to act as the treasurer and dues collector for his pledge group included the offer to make up any unpaid balance—an obligation that would scare off most treasurers and class leaders today.

Thomas Maxwell of London carried this idea of lay leadership one step further and originated lay preaching, the news of which brought Wesley post haste fro Bristol to London, determined to squelch the dangero heresy implicit in lay discussion of theological ideas. Fo tunately for Methodism, Susanna Wesley received a c from her indignant son before Maxwell did, and Jo departed with what Methodists call a more awaken heart and open mind, and was so delighted with what heard that he immediately threw the weight of his stri "ordained" approval behind the preaching of the un dained. How valuable this field of service was in s tions of England and America where Oxford schola were not plentiful, was immediately demonstrated.

Our times of stress are being frequently compared wi some of those first forty years of class leaders and l preachers, and it is certainly timely and appropriate take some recognition of these twin children of Meth dism and the tremendous part they played in the affai of church and state and the destiny of Anglo-Americ communities.

BALFOUR DAY

Both Jewish and Christian interest in the Balfour De laration have become heightened on the occasion of t twenty-fifth anniversary of that statement of British p icy. November 2, 1942, marked a quarter of a centu since the British Government, over the signature of th Minister for Foreign Affairs Arthur James Balfou addressed world Jewry through Lord Rothschild, follows:

> His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

In the last twenty-five years, the Jewish population Palestine has increased from the approximately 50,000 1917 to today's total of about 580,000. At the same tim however, the "civil and religious rights of existing no Jewish communities in Palestine" have been so careful protected that the Arab population, for example, h actually increased from 600,000 to more than 900,000.

In connection with the anniversary of the Balfour De laration, it is interesting to reflect on the statement Emir Feisal, then acknowledged leader of the Ar peoples, when the Peace Conference of 1919 sought implement the promise of Balfour:

> The Arabs, especially the educated among us, look with deepest sympathy on the Zionist movement. Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organization to the Peace Conference, and we regard them as moderate and proper. We will do our best, in so far as we are concerned, to help their attainment; we will offer the Jews a hearty welcome home. . . .
>
> We are working together for a reformed and revised Near East, and our two movements complement each other. The Jewish movement is national and not imperialist; and our movement is national and not imperialist. Indeed, I think that neither can be a real success without the other.

It was in this spirit of mutual cooperation among Chri tians, Arabs, and Jews that the twenty-fifth annual Ba four Day was officially observed in hundreds of comm nities on November 2.

Laborers

he subway the other day a man in a Salvation Army rm sat down beside me, and in a perfectly natural friendly manner asked, "Where are you going?"
off at Broadway Temple," I replied.
didn't mean that," he continued. "Where are you to spend eternity?"
spite of his direct approach, he was definitely st. His keen eye, disarming smile, perfect poise, uperior bearing commanded respect. I felt he had a good question and was entitled to a good answer. pect to spend eternity in fellowship with Christ in ıtimate family of God, my Heavenly Father."
o you think you can get there by yourself?" he . Now I had the urge to identify myself as a clern and thus escape from this hound of heaven. thing inside told me that that would be cowardly, ınswered, "No, indeed; as a follower of Jesus, I am ing on God's mercy and help."
had ridden past my street. He called attention to t continued the conversation. "What do you mean llowing Jesus? Have you accepted Him as your nal Saviour?"
didn't seem to me that I should enter into a discusof definitions. "I certainly have," I replied. "It is who shows me what God is. He leads me to Him."
friend seemed to be taking another tack. "Don't hink you'll be lonely in heaven?" he asked.
o, I don't," I answered frankly. "I believe there are sincere Christians in the world today who will themselves eternally at home in God's company."
ow many of those folks are you responsible for?" he ted.
you asked about church members, I could figure it or you," I replied, "but I don't feel qualified to anyour question. We must do a lot of planting and ing, but the increase is really up to God."
re you a minister?" he suddenly shot at me.
ıpppse you just think of me as a Christian," I reas we introduced ourselves.
ıere's a lot of work to be done in this world," he shaking hands. "There are mouths to be fed, social gs to be righted, and souls to be saved. Pray for I'm going to pray for you."

he harvest indeed is plenteous, but he laborers are few. (Matthew 9:37.)

Divine Demands

The appeals of our Government for cooperation, sacrifice, and devotion are for the most part legitimate. Whatever may be one's attitude concerning war as such, I know of no Christian who would consider sabotage, selfishness, or treason a legitimate or desirable practise. Recognizing the state as a human instrument, we believe it derives its powers from the consent of the governed. Its leaders are our servants, paid to perform definite tasks. Undoubtedly the Government will make even more drastic demands upon us in the months ahead. But the American people, generally, will respond cheerfully and enthusiastically. The perpetuation of democracy, and the salvaging of civilization, even with their present imperfections, require it.

The demands by the Creator of this universe for the building of the kingdom of God are likewise legitimate and proper. You can't mobilize a strong army with diseased and flabby men. We can't build the kingdom of God with selfish, dishonest, indecent people.

The Ten Commandments, with their utterances concerning monotheism, idol worship, the Sabbath, blasphemy, and parents, are the guideposts of God's plan. The prohibitions against theft, adultery, murder, perjury, and greed are holy fences to keep us from the quicksands of spiritual destruction. God doesn't consult us about these things. He orders them. These are demands.

Jesus believed that men who saw clearly would realize that God, as our Creator, knows what things we need and what we are capable of doing. He will make no impossible requests. On the other hand, Jesus definitely asserted that on some matters God permits no argument. Jesus summed up the law and the prophets by saying, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself." He called these commands. They involve cooperation, sacrifice, and devotion. They are personal, social, and religious. When a studious, inspired prophet brings us a revelation of God's sense of values, the divine revelation becomes an imperative, and obedience to it is required.

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.)

Bishop G. Bromley Oxnam of the Boston Area of The Methodist Church will represent Protestantism in a special broadcast on Armistice Day, from 10.45 to 11 P. M., marking the second anniversary of the Mutual Broadcasting System's "Radio Chapel." The theme of the broadcast will be "Religion Fights for the Just Peace." Besides Bishop Oxnam, the participants will be Rt. Rev. Monsignor Francis W. Walsh, president of the College of New Rochelle, N. Y., and Dr. Israel Goldstein, president of the Synagogue Council of America.

The trustees of the Northfield Schools have announced the appointment of Gaylord W. Douglass of Springfield as director of alumni affairs for Mount Hermon School. Mr. Douglass graduated at Mount Hermon in 1896, and during his school days there, and his college course at Wesleyan, he knew the founder of the school, Dwight L. Moody. After graduation from college, Mr. Douglass returned to Hermon to become head of the department of history. He has always kept in close touch with the school and with alumni affairs. He has also, for more than thirty years, been on the annual list of speakers for assemblies or for regular church services. Mr. Douglass accepts this "call to service" until such time as a properly qualified younger man may be found, which probably means after the close of the war. Mr. and Mrs. Douglass will retain their apartment in Springfield, but will necessarily make their home at Hotel Northfield to be near the alumni office at Mount Hermon.

Word has just reached the HERALD office of the death of Rev. Walter R. Davenport at his home in Montpelier, Vt., October 11, at the age of eighty-seven. Dr. Davenport was for many years a prominent figure in the former Vermont Conference, now merged with the Troy. Surviving him are his widow and a stepdaughter. A suitable tribute to his life and work will appear in a later issue of the HERALD.

Rev. Harold C. Metzner, pastor of Trinity Union Methodist Church, Providence, R. I., is the Religious Emphasis Week speaker at West Virginia Wesleyan College, Buckhannon, W. Va., this week.

Three supply pastors have recently been appointed on Lynn District, as follows: Donald Barss, Essex; Robert J. Thomas, Riverdale, Gloucester; Donald Nothdurft, Lake Shore Park, Lynn.

Rev. Albert C. Dieffenbach, formerly religion editor of the *Boston Transcript,* occupied the pulpit of the Unitarian Church of Lynn Sunday morning as interim minister, having accepted an invitation to serve in that capacity during the absence of the minister, who is an officer in the United States Army.

Miss Althea M. Todd, who spent many years in China as a missionary of the New England Branch of the former Woman's Foreign Missionary Society, will reach her eightieth birthday on Saturday of this week, November 7. She is now living at 440 Lafayette Avenue, Clifton Station, Cincinnati, Ohio.

Sarah Jeannette Rand, widow of Avery L. Rand, died Saturday at her home in Belmont. She was in her ninety-first year. Her late husband, whose death occurred in 1918, was a member of the Boston Wesleyan Association and prominently identified with the interests of Greater Boston Methodism. Mrs. Rand herself was one of the founders of the New England Deaconess Hospital and served on the board of directors for many years. She leaves three sons and three daughters, ten grandchildren and nine great-grandchildren. Funeral services are to be held Wednesday afternoon at the chapel in Newton Cemetery.

Dr. W. Wofford T. Duncan, who has been living in Pittsburgh, Pa., since his retirement recently from the pastorate of the Lakewood Methodist Church in Cleveland, Ohio, has been made Florida representative of the Foreign Division of the Methodist Board of Missions and Church Extension. His new address is 142 East Amelia Avenue, Orlando, Fla.

Rev. and Mrs. Otis Moore of Kenilworth, N. J., have been anxiously awaiting further word from their daughter, Mary Ellen, a misisonary in India, who, at the time of her last letter weeks ago, was just getting over a second attack of malaria. The first attack had sent her temperature up to 105 plus, and the second one had been even more severe. She became ill after wading around in water up to her knees to visit her thirty-four schools following the "worst monsoon in history."

Rev. Adrian B. Foote, district superintendent of the Scranton District, Wyoming Conference, and Mrs. Foote have received word from the U. S. Coast Guard that their son, Calvert S. Foote, is reported "missing and presumed lost" while in convoy from an American port to Russia. Calvert, a cadet at the U. S. Maritime Academy, Great Neck, Long Island, N. Y., was assigned to sea duty as a part of his training for commission in the merchant fleet. He sailed on his twentieth birthday, communicating with his family from Scotland and Iceland while en route. Calvert graduated from Wyoming Seminary, Kingston, Pa., class of 1940, and had completed a year and a half of work in Dickinson College, Carlisle, Pa., at the time of his transfer to the Maritime Academy. He was a member of the Elm Park Church, Scranton.

Rev. J. T. C. Blackmore has resigned the pastorate of the churches at Raymond and East Candia, N. H., and expects to return to England early this month, accompanied by his daughter, who has been a student at Wellesley.

Sang Ryup Park, a graduate student from Korea, who was studying philosophy at Boston University Graduate School when war broke out last December, has been serving the United States Government as a Japanese translator and interpreter, it was learned last week. He was ordered to Washington late in December and has been doing specialized work since that time. Last February he completed the translation of the book "How Japan Plans to Win" from the original Japanese text to English, wo ing under the supervision of Kilsoo K. Ha president of the Sino-Korean Peoples Leag in Washington. Upon completing his wo in the National Capital, Park was sent Bismarck, N. D., as an interpreter for Department of Justice. He was assigned Fort Lincoln, a Japanese and German ternee camp.

Rev. Jack Boozer, alumnus of Em University and student in the Gradu School of Boston University, has been pointed to supply the Methodist Church Hampton, N. H., formerly served by Rev. Calvin Warburton, Jr., now a chaplain the United States Army.

Rev. Guy H. Wayne, pastor of F Memorial Methodist Church, Natick, si 1931, goes to St. Paul's Methodist Chur Lynn, by appointment of Bishop G. Bro ley Oxnam, to follow Rev. Everett E. Ja man, who was recently transferred to Nebr ka. Mr. Wayne will occupy his new pul November 15.

Rev. G. Vaughn Shedd has received commission as an Army chaplain, and is member of the class entering the Chaplai School at Harvard this week. Other N England Methodists in this new class Rev. Tharold C. Northup of Chatham, R D. Glengyle Deale of Greensboro Bend, V and Rev. Elmer I. Carriker, who has be on duty as a chaplain at Westover Fie Chicopee.

Professor Kossuth M. Williamson been appointed the Chester D. Hubba professor of economics at Wesleyan Univ sity by the board of trustees. This profess ship was recently established by the trust from funds given by the late William Hubbard, '63, and his son, the late Nels C. Hubbard, '92.

Dr. Boynton Merrill, for fifteen ye minister of the Second Church in Newto Congregational, will succeed Dr. McIlyar Lichliter in the pastorate of the First Co gregational Church in Columbus, Ohio, January 1. This is the pulpit made famo by the late Dr. Washington Gladden. D Lichliter, it will be recalled, resigned se eral months ago to take a Masonic positi in Boston.

Dr. Bernard Iddings Bell, whose searchi article in the October *Atlantic* entitled "W the Church Survive?" formed the basis the main editorial in ZIONS HERALD of O tober 7, will speak at the Charles Stre Forum, Charles Street Meeting-House, co ner of Mount Vernon Street, Boston, on Su day afternoon, November 29, at four o'cloc on the subject "Has the Church Missed t Boat?"

The appointment of Dr. Gerald O. M Culloh, professor of philosophy in Ha line University, St. Paul, Minn., to the pa torate of the Hamline Methodist Church, e fective November 15, has been announce by Bishop Ralph S. Cushman of the St. Pa Area. Dr. McCulloh was graduated fro Boston University School of Theology, an studied abroad as Beebe Fellow of the Scho of Theology, taking his doctorate of philos phy at the University of Edinburgh. In 19 he became professor of Bible in Hamlin University, and in 1939 he assumed th chair of philosophy. In the pastorate of th

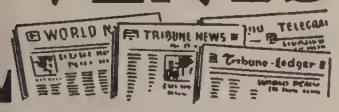
e Church, he will succeed Dr. Paul
is, now a chaplain in the United
Army. Dr. McCulloh will continue to
ge his duties as head of the depart-
f philosophy at the university until a
r is obtained.

William H. Duvall of the Woburn
ist Church is in bed with a broken
aused by a fall down the cellar stairs
dnesday, October 21.

Chester B. Oliver of Bath Wesley
has undergone two operations at
aconess Hospital in Boston, one on
19 and the other on October 28.
pects to be at the hospital about a
onger.

Ray H. Cowen, pastor at Lebanon
antham in the New Hampshire Con-
has announced to his people that he
ng his ministry among them next
November 8, and entering the
States Army as a chaplain.

VENTS



ent Roosevelt's letter written for the
meeting of the Associated Church
nd published in the Four Freedoms
of Zions Herald, May 27, 1942, is
ated in the intermediate worship
for November 8 in the *International*
of Religious Education.

confident of the outcome of the war,
oking forward hopefully and with
ith to the future, the official board
irst Methodist Church in Mount Ver-
Y., has asked its ministers to plan a
of thanksgiving for victory and
hich will be held in readiness to be
d within twenty-four hours after the
the war. The plans call for the co-
n of all the groups in the church
h choirs. It is hoped that some
plan will be carried out in other
throughout the nation in order that
clusion of the present conflict may
hily celebrated in a Christian man-
v. Wesley H. Hager is the pastor
Church, Mount Vernon.

University's fall enrolment dropped
ent over comparative figures of last
om 8,763 to 6,553 students, ac-
to the announcement made last
President Daniel L. Marsh. The
n enrolment was anticipated by uni-
uthorities as a result of the war.
eges show an increase in number of
Heaviest hit department in the
y was the School of Law, which suf-
54-per-cent drop in enrolment over
The Evening College of Commerce
next most severe drop, losing 52 per
n 1941. Other departments showing
are: College of Business Adminis-
0 per cent; School of Education, 34
; School of Social Work, 30 per
duate School, 31 per cent; School of
, 6 per cent. Gains were registered
eral undergraduate departments
which are concentrating on war courses. These are: College of Liberal Arts, 4 per cent; College of Practical Arts and Letters, 2 per cent; College of Music, 18 per cent; Sargent College of Physical Education, 17 per cent; School of Medicine, 3 per cent. The university's summer program showed a gain of 46 per cent over last year, with 2,494 students registered. Enrolment for extramural courses jumped 11 per cent from 427 to 475. Final comparative figures reveal 9,522 students registered this year as compared with 10,897 in 1941, a drop of 12.6 per cent.

The General Conference Commission on Interdenominational Relations of The Methodist Church will meet with a similar commission of the Protestant Episcopal Church, December 10 and 11, in Cleveland, Ohio, to explore the possibilities of union between the two churches. Bishop Ernest G. Richardson is chairman of the Methodist commission. Dr. Charles W. Jeffras, district superintendent of the Springfield District, is the only member from New England.

"Youth—Makers of Tomorrow" is the theme announced for the twenty-second Norumbega District Young People's Conference, to be held at the Central Congregational Church in Newtonville on Sunday, November 15, from 2.30 to 9.30 P.M. Rev. Harold C. Metzner, pastor of Trinity Union Methodist Church, Providence, R. I., will be the afternoon speaker, and Rev. Mark B. Strickland, pastor of the First Congregational Church in Stoneham, will give the evening address. The conference is sponsored by the Norumbega District Young People's Council, of which Rev. W. Henry Shillington, pastor of the First Methodist Church of Newton, Newton Upper Falls, is the director.

Among the Army chaplains graduated Saturday from the Training School at Harvard were the following Methodists: Claude C. Keathey, William L. Arnold, John P. Fellows, Ephraim D. Conway, Ralph C. Shea, Carl Stanley, Benton B. Wood, Charles Pegram, Russell L. Phillips, Carl O. Wirey, John C. Bain, Thomas L. Wolfe, Omer W. Stanton, John T. Barrett, Robert K. Hulse, James F. Howard, Albert M. B. Snapp, Ralph L. Bates, Glen H. Duling, Ralph E. H. Gebhard, N. Calvin Warburton, Jr., Ernest G. Overton, Ernest E. Wentz, Robert E. L. Alspaugh, Herbert E. Boyd, Henry J. Bennett, Jr., William C. Strother, Prince A. Eades, Morris S. McCastlain, James L. Patterson, Sterling F. Wheeler, Neil McKinnon, Jr., Byron E. Kelley.

A leaflet, "Christian Aid to China," portraying some of the results and plans of relief activities carried on in China through the Church Committee for China Relief,—using funds contributed by American Protestantism,—has been made available for circulation. It may be had in individual copies, or in numbers sufficient for pastors to distribute among members of their congregations. Copies may be obtained free of charge by writing the Church Committee for China Relief, 105 East 22d Street, New York City, or the Methodist Committee for Overseas Relief (which cooperates with the Church Committee) at 150 Fifth Avenue, New York City.

The Methodist Church and parsonage at Newport, N. H., have been painted on the outside this fall, and repairs have been made on the church vestry. The work cost $853, and all bills are paid. Rev. Gilbert W. Wieting is the minister.

With Our Writers

Chester F. Butterfield, Eastport, Maine; a retired member of the Maine Conference who is supplying the Methodist Church at Eastport.

Ernest A. Miller, Lawrence; pastor of Central Methodist Church.

Charles S. Kendall, Phoenix, Ariz.; recently appointed to Central Methodist Church, that city, after a nine-year pastorate in Los Angeles, Cal.

L. L. Dunnington, Iowa City, Iowa; pastor of First Methodist Church.

William L. Stidger, Boston; author, poet, preacher, professor.

Cheney C. Jones, Boston; superintendent of the New England Home for Little Wanderers.

Hallam M. Richardson, Brooklyn, N. Y.; counselor at law and Methodist layman.

Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

Army of the United States

Charles Marion Bacon, Norwalk, Cal.
Solomon Alexander Bass, Smyrna, Tenn.
Lawrence Webster Bratt, Plattsmouth, Neb.
Charles Wilbur Brockwell, Newberry, S. C.
Ben Franklin Browning, Groesbeck, Tex.
Harold Morey Bryant, Lincoln, Neb.
George James Cameron, Homer, Mich.
H. B. Coggin, South Blend, Tex.
Howard Davis, Jenks, Okla.
Daniel Glengyle Deale, East Hardwick, Vt.
John Eustace Griffith, Staten Island, N. Y.
Hernando Milo Hall, Garner, Iowa.
Arthur LeRoy Hardy, Caney, Kan.
George Shepard Harper, Weehawken, N. J.
Aubrey Chester Haynes, Shamrock, Tex.
Oscar Eugene Hill, Alfalfa, Okla.
Herbert Steele Holley, Sr., Bernie, Mo.
Perry Harlan Hultin, Richmond Hill, N. Y.
Bryan Kennedy Johnson, Rising Sun, Ind.
Ralph Wendell Kelley, Barre, Vt.
Alfred Alexander Knox, McCrory, Ark.
Robert Clarence Laphew, Trenton, N. J.
Charles Lester Ledford, Sr., Accomac, Va.
Andy Kenneth Marney, Waco, Tex.
Clarkson J. Mayhew, Garrettsville, Ohio.
Claude Thomas Miller, Greenville, Tenn.
Albert Claxton Monkman, Bayard, Neb.
Leander Richard Nease, Jr., Lumber City, Ga.
Tharold Clifford Northup, Chatham, Mass.
Edgar Fern Redfern, Whitehall, N. Y.
Allen Raymond Regan, Dell Rapids, S. D.
Doyle Thomas Rowe, Pine Bluff, Ark.
Lester Elwin Shackelford, Tishomingo, Okla.
George Eugene Tyson, Lefors, Tex.
Thurman Horace Vickery, Chesnee, S. C.
Carl Arthur F. Wahlquist, Yucaipa, Cal.
Nathaniel Calvin Warburton, Jr., Hampton, N. H.
John Russell Whealdon, LaGrange, Ky.
Wayne Theron Wright, Auburn, Wash.

MR. EDITOR!

Readers Write

★

Answers Mr. Hurlburt

May I call your attention to an error in a letter from E. B. Hurlburt published in the September 30 issue of Zions Herald?

Mr. Hurlburt says "the Presbyterians are attempting to merge with the Episcopalians." He then goes on to give himself credit for having suggested *to* the Presbyterians the idea on which they are proposing union, and later says the Presbyterians "began to make overtures to the Episcopalians to unite on the double-ordination plan."

All of this shows that Mr. Hurlburt is totally ignorant of the basis of the proposals for union between the Presbyterian and Protestant Episcopal churches. There have been such proposals under consideration for more than fifty years, and in *every* instance the initiative has been taken *not* by the Presbyterians but by the *Episcopalians*. That was the case this time. The General Convention of the Protestant Episcopal Church declared itself as being interested in steps toward organic union with the Presbyterian Church, U. S. A., and our General Assembly responded to this overture by agreeing to enter into conferences looking toward that end.

All these proposals which Mr. Hurlburt assigns to the Presbyterians have been worked out in a joint committee of Episcopalians and Presbyterians, whose chairman is an Episcopalian—Bishop E. L. Parsons of California.

It is also ignorant to claim such a wide difference between Presbyterians and Episcopalians. Long before the Wesleys lived and wrought their great work in England, the Episcopalians and Presbyterians in Scotland were united.

I think this may be "the answer" which your correspondent desires.

Carlyle Adams,
Editor *The Presbyterian Tribune*.
Utica, N. Y.

Two Ways of Treating the Negro

All America is not the same. After Roland Hayes had sung with his usual mystifying and simple grandeur at the opening of the Boston Herald Book Fair on a recent afternoon at Symphony Hall, he stood chatting with admirers in the corridor. While autographing a lady's book, his pen spilled ink into the palm of his hand. Immediately another lady standing near by took a dainty handkerchief from her purse and gently began to dry the hand of the artist, who seemed so charmingly embarrassed and gracious for the kindness. To me it appeared natural for the lady to render such a courtesy to "Angel Mo's Boy," a leading figure of his age, distinguished by an ingenuously tender personality as well as by a superb voice. As a Negro, I was gratified to see a member of the race which assaulted Mr. Hayes in his native Georgia, minister unto him in Massachusetts.

Rembert Stokes,
President Mount Vernon Student Association.
Boston University School of Theology.

Congratulations!

This morning Dr. Joslin called me to see a patient in a ward on the second floor Deaconess. This was a Negro woman who wanted to tell me how grateful she was for her care here, and how much she had enjoyed the number of weeks she had been here.

This woman had gangrene in both feet, and both legs had been amputated near the hip. She said nothing about this, but only spoke of her fine care.

Several days ago Jerry Mahoney died in Palmer. He had been with us just twenty days short of twenty years. In the entire time he had never had a bed sore and never had a nursing accident. This is the more remarkable for the fact that for the past five years he had been bedridden.

I thought these were worth noting.

Warren F. Cook,
Administrator New England Deaconess Hospital.
Boston.

Vermont Letter

★

James A. Perry, Superintendent
Burlington District

In carrying out the program of the Methodist Youth Fellowship in Burlington District, youth rallies were held throughout the state of Vermont. Methodist youths with their respective pastors gathered at Rutland, Springfield, St. Johnsbury, Shelburne, Plainfield, and Waterbury. The program consisted of business session, games for sports and acquaintance, supper, address, and consecration. Rev. Richard D. Leonard, district president; Doris Kinsley, district vice-president; subdistrict leaders, pastors, all contributed materially to these well-attended meetings. The district superintendent addressed four of these meetings, and Rev. Paul Hydon of Gloversville, Conference president, two. Officers were elected, and the fall work was auspiciously started. The rallies were held in September and early October.

Following a very helpful seminar under the auspices of the Conference Board of Education and the Conference Board of Missions and Church Extension in Amsterdam, N. Y., the districts of the Conference continued and expanded the same idea, dealing with the general theme, "The Local Church as a Total Agency." During the week of September 13, Albany, Glens Falls, and Burlington districts held one-day seminars.

On the Burlington District these gatherings for pastors were held in St. Johnsbury, Williamstown, Rutland, and Burlington. The host churches generously made the ministers their guests for supper. Attendance was very gratifying.

The general subjects in all four of the meetings were Lay Activities including evangelism, Women's Work including missions, and Christian Education with emphasis on adult education. The district superintendent was leader, and the following attended as source people: Rev. Law Larrowe, Rev. F. W. Grippin, Rev. Ge E. Robbins, and Miss Henrietta Gil president of the Troy Conference Wom Society of Christian Service. Each su received a full quota of the time div morning, afternoon, and evening. The terest was so keen that it was difficu bring each day's session to a close.

Under the direction of Rev. R. D. L ard, district president of the Youth Fel ship, one-day coaching conferences held for officers of the local churches, Leonard taking one himself, and deputi his subdistrict leaders for the rest. T conferences were held in seven localitie the district simultaneously September from 10 a.m. to 4 p.m.

Miss Cooper Honored

Eighty-four persons attended the testi nial dinner held at the Hattie B. Co Community Center, 36 Williams Street, bury, on Wednesday evening, October 2 honor of Miss Hattie B. Cooper, who is tiring from active service as chairman of Conference committee on Cooper Ce after serving in that capacity since the fo ing of the institution more than twenty- years ago. No Methodist acquainted the work of this community center

Hattie B. Cooper
Retiring as Chairman of Cooper Center Committee

Negro mothers and children needs to reminded of the sacrificial devotion which Miss Cooper has carried on this la of love through the years. It is altoget fitting that the institution should bear name of this modest, unassuming Christ who has never grown weary in well-do

Programs in the form of autumn lea and including among other things a pict of Miss Cooper and of the Cooper Cen building, awaited the friends assembled the testimonial dinner. After an enjoya meal served by a caterer, there was a fitt program built around the work of Coo Center and Miss Cooper's relation to through the years. Greetings were brou to the guest of honor by representatives the different groups through which the C ter conducts its activities, as follows: n ery, two-year-old Barbara Callender, presented Miss Cooper with twenty-five roses; religious education, Juanita By sewing, Althea Lambert; Camp Fire, Ph lis Tarada; boys, Charles Lewis; wome club, Mrs. Edna Bynoe, who presented Cooper with a black leather handbag: ch study, Mrs. Cordelia Ford; quilting,

Robinson; music, Mary Johnson. ıoral group sang two numbers, and Johnson played a piano solo. The of the evening was given by Mat- V. Bullock, well-known Negro lawyer on, who spoke of the work of Cooper from the beginning and paid high to Miss Cooper and also to the super- ent of the institution, Miss Frances

Cooper's successor as chairman of the Center committee is Mrs. Arthur wn of Newton Center.

ıen at Malden

y who were privileged to attend the annual meeting of the New Eng- onference Woman's Society of Chris- ervice pronounced the two-day pro- the best yet. Malden Centre Meth- Church was the generous hostess. ıing possible for the comfort of the was provided by the local president r efficient corps of workers.

les the special program features, vere the regular department reports, vhich it could easily be seen that the ılong every line had progressed to a l degree during the two years since ation. Much credit for this is due leadership of the Conference presi- Mrs. Joseph E. Davison, and the other Conference and district, who make executive committee. The presidents four districts reported the acceptance amount apportioned to them, but ports on finance, membership, and cals indicated that intensified effort be necessary during the last quar- he year if the Conference goals are to by January 1. The inspiration from ınference meeting should be a great this end.

representatives from the offices of oman's Division in New York con- l incalculably to the value of the pro- On Thursday afternoon, Miss Doro- eber of the Department of Christian Relations and Local Church Activi- a comprehensive and interesting way ed the seven areas of service through that department functions. The wide of interests represented in these ıreas offers an opportunity for every to find her special line of activity.

Elizabeth M. Lee on Friday after- speaking on the topic "Now—More ver," not only gave a picture of the America field of which she is the ex- secretary and to which she has re- raveled, but also brought compelling ıd incidents from other fields and of rk in general of the Woman's Divi-

Harry Belmont Hill's solo, "Abide ıe," was a perfect prelude to Miss peech.

nention just a few other program hts: The newly appointed pastor of ian Methodist Church, Boston, Rev. Di Pietro, made a very favorable im- t as he added to the story of his hat of his personal conversion to nt Christianity. Mrs. Roger E. ace, the Conference representative to Northfield Missionary Conference, her report in a unique and con- way. From a basket of chrysanthe- she drew analogies between their orm, and fragrance and the person- alities, program, and atmosphere of the Northfield Conference. Mrs. Howard W. Selby stirred the women with her challenging speech on the responsibility of Christian women to the boys in service in the matter of the sale of alcoholic liquors and of clean moral influences in and around the camps. Mrs. Carl S. Ell briefly but clearly gave "Glimpses of the Assembly," outstanding because the first of its kind. Thursday evening was young people's night. The evening program, preceded by a banquet, was presided over by Mrs. Alva R. Mullins, with Rev. Hobart F. Goewey as speaker.

At four o'clock on Thursday, various departments held group meetings in different parts of the church. The department of Christian Social Relations and Local Church Activities was fortunate in having Miss Weber present with the group; for the department of Missionary Education and Service, Mrs. Howard M. LeSourd continued her talks on methods which she had begun in the regular program hours.

Mrs. Davison, who has served so efficiently and graciously during the last two years, declined to continue in office. As an expression of affection and appreciation, the executive committee gave her an orchid corsage to wear during the meeting, and at the closing session, in the name of the Conference, she was presented with a bouquet of chrysanthemums.

On Thursday morning the report of the nominating committee was read by the chairman Mrs. R. W. Layton, and on Friday the officers, to take office January 1, 1943, were elected as follows: president, Mrs. Howard M. LeSourd, Newton; vice-president, Mrs. C. J. Cook, Jamaica Plain; corresponding secretary, Mrs. Albert S. Ritchie, Lynn; recording secretary, Mrs. Floyd F. Foster, Natick; treasurer, Miss Anne Brooks, Athol; secretary missionary education and service, Mrs. H. Lewis Hardy, Framingham; secretary Christian social relations and local church activities, Mrs. H. W. Jackson, South Hadley Falls; secretary student work, Mrs. Arthur Hopkinson, Jr., Lynn; secretary young women's and girls' work, Mrs. Alva R. Mullins, Boston; secretary Wesleyan Service Guild, Mrs. Richard French, Belchertown; secretary literature and publications, Mrs. Elmer L. MacDowell, Malden; secretary supplies, Mrs. George A. Truelson, Somerville; status of women chairman, Mrs. Milton W. Wilder, Medford Hillside; spiritual life chairman, Mrs. C. H. Stackpole, Melrose; missionary personnel chairman, Mrs. L. O. Hartman, Newton.

A. G. B.

"Temperance Declaration"

That the Board of Temperance of the New England Conference means business this year is evidenced by the fact that it has entered upon a campaign to secure a goal of 25,000 signatures among the churches to "The Temperance Declaration," which means a temperance pledge by members of our churches and congregations and includes the youth in the church schools over twelve years of age.

Albert Sutcliffe, treasurer of Tremont Street Methodist Church, Boston, was elected executive secretary, and is proving himself to be the "man of the hour." He is a temperance worker with over forty years' experience as an organizer and speaker, and

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with his driving personality we look forward to a revived interest in this cause.

If the churches in the Conference succeed in averaging not less than 200 signatures apiece, then more than 40,000 will have declared themselves on the side of temperance, and surely we ought to secure at least fifty per cent of our membership.

No compensation is paid to Mr. Sutcliffe or any other officer of the board aside from actual expenses of travel, which each church is asked to defray if the board furnishes the speaker. The board will provide a competent speaker if given at least two weeks' notice of the meeting, but if the public meeting is on a Sunday morning or evening, then three weeks' notice must be given in order that the executive secretary may assign a speaker.

E. N. GILBERTSON, Chairman.

Field Council in Annual Session

"Students are going into the war seriously. They are going into it grimly. There is very little of the hurrah, flag-waving, and drum-beating of World War I. If I interpret student sentiment aright, there is the conviction that this is a matter of duty, that there is a job to be done, a grim job, and the students are saying, 'We have got to help do it and we are ready.' "

Thus spoke Dr. Goodrich C. White, president of Emory University, Atlanta, Ga., to the Field Council of the Division of Educational Institutions of the Methodist Board of Education, meeting at Nashville, Tenn., on October 20. Dr. White, speaking on the subject "College as Usual?" was the only formally scheduled speaker on the program, the remainder of the all-day session being given over to informal, round-table discussion of the program, problems, and purposes of the Division of Educational Institutions and of the church's efforts in higher education. No formal actions were taken, but the division staff members expressed themselves as feeling that the services of the council in session as an advisory panel were invaluable.

On the day's agenda were such items as: probable effects of the lowering of the draft age; promotion of Student Recognition Day, Race Relations Day, and Methodist Student Day; the expanded program of public relations in behalf of Methodist institutions; the religious program on Methodist campuses; the services and needs of Negro institutions; the interrelationship of the Conference Board of Education and the church college; the relation of the Conference executive secretary to the church college; the program of ministerial training; and an interpretation of the Methodist Student Movement.

The Field Council, which meets once each year for the purpose of counseling with the staff of the Division of Educational Institutions, is composed of leaders in the various phases of higher education and representatives of the different sections of the country. The members of the council, together with the states from which they come, are listed below:

President Fred G. Holloway, Maryland; Dr. Paul Burt, Illinois; President Fred P. Corson, Pennsylvania; Rev. John C. Millian, Maryland; Dr. Charles W. Jeffras, Massachusetts; Dr. Goodrich C. White, Georgia; Miss Ethelene Sampley, North Carolina; Dr. J. W. Henley, Tennessee; Dr. A. L. Gunter, South Carolina; Dr. J. M. Ormond, North Carolina; President M. LaFayette Harris, Arkansas; Dr. L. F. Sensabaugh, Texas; Dr. E. E. Voigt, Iowa; Rev. Clem Baker, Arkansas; Rev. O. E. Allison, Kansas; President Tully C. Knoles, California; Rev. Herman Beimfohr, California; Dr. George A. Warmer, California; Rev. C. L. Clifford, Montana; and Rev. Milton A. Marcy, Washington.

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Methodist Historians Meet

The seventeenth annual session of the Association of Methodist Historical Societies, which met in Old St. George's Church, Philadelphia, Pa., on May 12 last, in a recent bulletin reports a number of facts and suggestions that should be of interest to the historical-minded.

FINDINGS: The suggestion of Dr. Elmer T. Clark of a quarterly devoted to Methodist history to be issued by The Methodist Publishing House was received with interest and approval.

It was also the judgment of the association that there should be a popular history of Methodism, brought down to unification, suitable for use in youth institutes and leadership training schools. A complete collection of the letters of Francis Asbury, of which there are more than 200 extant, and the publishing of these letters, carefully annotated, was recommended.

It was, too, the conviction of the members of the association that the time has come when Jurisdictional Associations of Historical Societies should be set up for annual meetings.

ANNIVERSARIES: Every church ought to make a large use of anniversaries. The organization that has a centennial should never let such a date pass without a review of its history.

BIRTH CERTIFICATES: The present dem for evidences of births makes the old chu registers of incalculable value. These cient rosters should be sought out and p served. Where church organizations being discontinued, they should be deposi in the archival deposits of the areas. Th have been tragedies, bitterness, and loss faith on occasions where the carelessness preachers and churches in preserving records of baptisms followed the carel ness of physicians in reporting vital statisti Gratitude beyond words has come wh churches have been able to supply bap mal records.

NEW ENGLAND: The foregoing obser tions in reference to anniversaries a church records are being amply vindicat in the experience of the New England Me odist Historical Society.

The bulletin also records appreciation the essays on "Methodism in War Tim given at the Historical Society meeting connection with the New England Conf ence session at Northampton last May, a hopes that they may be in print. The writ were J. Rex Shepler, R. Emory Beeth S. Marion Riley, Jr., and J. Lester Hanki

Fitting services in memory of the l Charles F. Eggleston, recalling his long a valuable labors in behalf of the Nation Methodist Historical Society, were observ at the meeting in Philadelphia.

Paul N. Garber was reelected preside R. L. Shipley secretary-treasurer, and Char H. Stackpole named as chairman of t executive committee. C. H. S.

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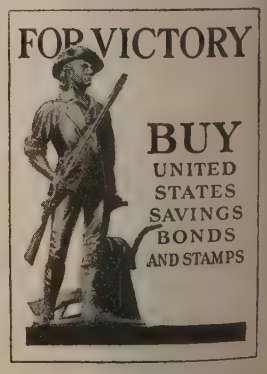

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vidence District Letter

★

RD C. HARRIS, Superintendent

Fall District Conference, which was eptember 29 in Washington Park Providence, R. I., and was declared y to have been one of the most in- and suggestive conferences as yet this district, is proving its value as lts of quarterly conferences are be- stered. A general willingness upon of the churches to accept the in- benevolent askings and a speed-up to maintain a high measure of or- activities are among the more en- g signs.

been very gratifying to note the ful and thorough manner in which rch people are maintaining contact boys in the armed forces. One of e unusual methods was discovered church at Central Falls, R. I. It is om here to sponsor what are called Sundays. A certain Sunday is des- for a particular boy, this being an- one week ahead. During that nembers of the parish are asked to etters, which are all presented on Sunday and sent together to the boy nored.

hes located near defense zone areas ering valuable service to hundreds of and families. Outstanding in this service is the work being done by rches in the Newport area, where ommunities have sprung suddenly The church at Middletown, where w Graham is pastor, has made sub- contributions in this war-time min-

ttempt to meet the Sunday night is being successfully made in St. hurch, Newport, Harvey K. Mousley, vhere a School for World Friendship conducted for a period of six weeks. are held for age groups from inter- to adults. A small registration fee ed. The enrolment at present is 100. The classes assemble at 6 for nute session of study of some Latin n country. From 6.45 to 7.30 there iod of refreshment and fellowship, n 7.30 to 8.15 a special feature in- g pictures, music, sketches—a dif- rogram each week.

all banquet of the Providence Meth- cial Union was held in the Broad- lian Church, Providence, Friday, October 23. Musical selections were rendered by Deaconesses Florence Stevens and Anna Giancola, accompanied by Mrs. Salvatore Giambarresi. In view of the national emergency, it was voted to suspend regular meetings of the Social Union during the emergency. The executive committee was empowered to conduct all the regular business affairs of the organization until further readjustments are made.

The Circuit Social Gatherings of the Pawtucket and Providence ministers and wives were held on October 18 and 25, respectively. The Pawtucket group were the guests of Rev. and Mrs. Frederick T. Bertram, Woonsocket; the Providence group met at the home of Rev. and Mrs. Thomas W. Bowmar, Phenix.

The church at Holbrook, Mass., Jesse A. Martin, pastor, has recently received a bequest of $2000 from the estate of a former member of the parish, Miss Mabel F. Alden. The income from the fund is to be used for maintenance of the church property.

St. Paul's Church, Newport, has recently acquired the Wood estate adjacent to the church property. Plans are under way, under the direction of Albert Humble of New York City, architect, for the remodeling of the 100-year-old colonial structure for general parish and educational purposes. The plans will include a redecorating and some renovating of the church edifice to enhance its colonial beauty and worshipfulness. A campaign for $12,000 to cover the entire cost has been enthusiastically launched.

Churches of the district are evidencing a very promising interest in the observance of Covenant Sunday, which is to be held January 3, as a feature of the Area program.

Plans are under way for a Greater Providence Methodist Men's Gathering to be held early in January. The purpose is to inaugurate a campaign to create more Methodist men's groups throughout the district.

Emmanuel Church of Mansfield, Mass., has received a bequest of $1000 from the estate of Ellis L. Beale, who died in August. The income is to be used for the current support of the church.

Hymn Society Anniversary

The twentieth anniversary of the founding of the Hymn Society of America, a national organization of hymn writers and composers, will be celebrated in New York City on Sunday and Monday, November 15 and 16. The society was founded in 1922 largely through the efforts of the late Miss Emily S. Perkins of Riverdale-on-the-Hudson, N. Y.

In St. Bartholomew's Protestant Episcopal Church, Park Avenue and 51st Street, New York, Dr. George Paull T. Sargent, rector, the Hymn Society will hold a festival service at 4 P.M. Sunday, November 15, inaugurating the anniversary. Dr. David McK. Williams will be at the organ. The speaker at the service will be Dean Howard Chandler Robbins of Washington and New York, a former president of the society. Others participating in the service will be Dr. Robert W. Searle of the Greater New York Federation of Churches, and Rev. Deane Edwards of the Committee on Worship and Music, Federal Council of the Churches of Christ in America. Special music has been arranged by Dr. Williams and the St. Bartholomew's Choir.

On Monday morning, November 16, in the chapel of the Methodist Building, 150 Fifth Avenue, Dean Robbins and Dean Earl Marlatt of Boston University School of Theology will address the Ministers' Forum on "The Place of Hymns in Public Worship Today." Ministers of all denominations in the metropolitan area have been invited to be the guests of the forum on this occasion.

A panel discussion on "Trends in Words and Music of the Hymns of the Twentieth Century" will be conducted by the Hymn Society at 2 P.M., Monday, at the Marble Collegiate Church, Fifth Avenue and 29th Street. Discussion leaders will include Miss Marguerite Hazzard of the School of Sacred Music, Union Theological Seminary; Dr. John Haynes Holmes, minister of the Community Church; and Dr. Seth Bingham, organist of the Madison Avenue Presbyterian Church.

Announcement of the names of winners of the Hymn Society's contest for words for three new hymns will be a feature of the anniversary dinner, on Monday evening, at the Town Hall Club. Dr. William Pierson Merrill, minister and writer of modern hymns, will be the principal speaker. Rev. Philip S. Watters of White Plains, N. Y., a former president of the society, will serve as toastmaster.

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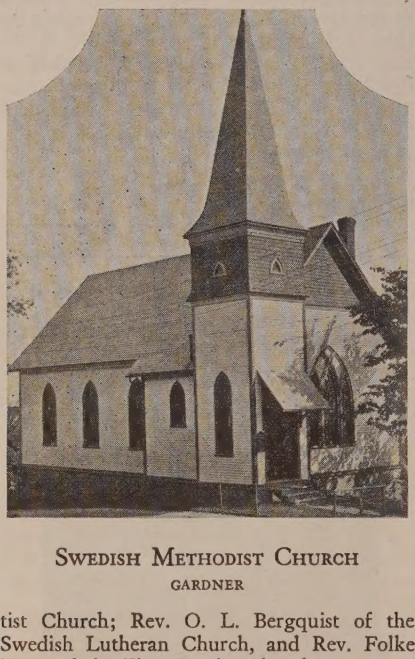
Golden Jubilee

Fifty years of Swedish Methodism in Gardner have been celebrated this fall with a series of Golden Jubilee services beginning with a concert on Thursday evening, October 8, which was held at Chestnut Street Methodist Church. The artists were: Kristina Thorvald, soprano; Alice Erickson, violinist; Norma Olson, cellist; Albert Erickson, pianist; and Roland Sundberg, trumpeter.

On Friday evening, at the Swedish Methodist Church, Neighbors' Night was observed. The invocation was offered by the pastor, Rev. Oscar K. Sundberg. Greetings were extended by Rev. Loren O. Crain of Chestnut Street Church; Rev. Pehr Engelbrekth of the Swedish Baptist Church; Adjt. Alice Forsberg of the Salvation Army; Rev. A. P. Anderson, former pastor; Rev. John P. Ockerstrom, Calvary Swedish Baptist Church; Rev. O. L. Bergquist of the Swedish Lutheran Church, and Rev. Folke Ferre of the First Baptist Church, representing the Gardner and Vicinity Ministerial Association. Remarks also were made by Mayor Oscar R. Anderholm of Gardner. Nine charter members were presented, and letters were read from three absentee members. The Swedish Baptist Church ladies' sextet, the Swedish Methodist choir, and Roland Sundberg, trumpeter, provided musical numbers.



SWEDISH METHODIST CHURCH
GARDNER

The anniversary program was continued on Sunday morning, October 11, when Rev. Ludwig Pehrson of Malden preached a Swedish sermon. The pastor was in charge of this service, as he was also of the young people's service and confirmation reunion held at four o'clock that afternoon, when Rev. John L. Cairns, superintendent of Worcester District, was the speaker.

The first Swedish sermon in Gardner, according to well-based information, was preached by Emanuel Charlton in June, 1880. It was not until 1890, during a series of evangelistic meetings, that Rev. S. L. Carlander, then pastor in Malden, and traveling evangelist in the East, organized a class on October 3, with sixteen members on the roll. The church was organized by Mr. Carlander, July 8, 1892. The present pastor's wife, Mrs. Oscar K. Sundberg, is the daughter of Mr. Carlander.

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F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

At the organization meeting, a subscription of $500 was taken up in half an hour to be used for the erection of a church building. After the hurricane in 1938, the church was renovated and painted at a cost of $1000. In 1941, further repairs were made to the Sunday school room and a new oil burner was installed. As a Golden Jubilee gift, a limestone altar cross was made and presented by Carl F. Borg, member of the Walnut Avenue Methodist Church in Roxbury.

There are eleven charter members of the church still living: Mrs. Emma Forsgren Birath of Brockton, Mrs. Emma Pehrson Nilson of Brooklyn, N. Y., Mrs. Nils Anderson of Worcester, and Mrs. Nathalia Troedsen Nilsen, Carl Erickson, Mrs. Bothilda P. Carlberg, Mathilda Bjorson, Augusta Bjorson, Wilhelm Peterson, Carl F. Swenson, and Robert Stenquist, all of Gardner.

A Quoddy Project for American Youth

(Continued from page 1054)

I asked him to furnish me with further details about the club. He writes as follows:

> Dr. Bethune is head of the Negro division of the NYA, and president of the Bethune-Cookman College, Florida. Many influential people and organizations have been supporting the club, and still continue to do so. The Urban League and the National Association for the Advancement of Colored People are among the leading backers of the club. When the club was first organized, its main purpose was to seek employment for its members,—one of the functions which are still maintained. The Bethune Club has always been active in Quoddy life. In the field of boxing and baseball, it has been represented by many stars. Every Youth Coun in the past has had representatives the club. Owing to the fact that the are no social activities for Negro bo here at Quoddy and surrounding town the club has made periodic trips to S John, N. B. There, several good co tacts have been established among t white and colored citizens of that cit Memorable events and undertakings the club include the presentation of bo quets of flowers to Mrs. Roosevelt u on the occasions of her two visits Quoddy; the superb forum conducte by the club in celebration of Negro Hi tory Week, and the work of the famo Dr. Bethune Quartet.
>
> On August 27, 1942, the entire Vi lage was honored by the visit of D Bethune when she personally came Quoddy. She was tremendously im pressed by the great democratic spi shown at the project, and pleased by t fact that the membership of the clu named in her honor was composed youths of varying creeds and colors. a sense, the Bethune Club of Quodd Village can be regarded as the keyno of the American future. It is open all races, all creeds, and all colors; ideal is democracy, pure and simpl
>
> From this running sketch it may wel seen that the expenditure of the $7,000 on the Quoddy Dam project was not al vain. The power turned out today Quoddy Village is manpower, as Mr. richione explained to me. There are present more than 700 boys, with a fast of turnover of the entire youth perso every three months. The village ho about 120 supervisors and foremen their families. Other members of the live in near-by Eastport and Calais.

a, Yesterday and Today

RUSSIA, THE LAND AND PEOPLES

had been preparing for an inva- its territory since the Bolshevist Rev- and that accounts for its amazing f resistance to the Nazi forces, Pro- Frank Nowak, Boston University ithority, declared recently at a forum sia, Yesterday and Today" in Boston ty's Hayden Memorial, 685 Com- lth Avenue. Professor Nowak's lec- "Russia, the Land and Peoples" first of twelve lectures sponsored by University and Russian War Relief,

reason that both Germany and Rus- been able to give such fine accounts selves on the battlefield is that both nd Stalin have been preparing for tual showdown," Professor Nowak "Russia's various five-year plans and n of German industries all have inted to one ultimate goal—a war h one of the two states will be com- lefeated.

r's legions never will be able to de- e mighty Russian army," he contin- The Nazis have tried for two years smash the power of the Red army e failed as another winter approaches. he Allies in the West almost cer- open another front within a year, will never achieve his objective of the Soviet forces since he will have e his troops on two fronts."

eferred to the tenacity of the Rus- ple in their war against Naziism as cteristic of land-loving Slavs which traced back to the sixth century. re rooted in the soil and hard to get said. "Although they are not war- peasants love their farms and home- cause it means everything to them. one of the reasons that they fight ly for every street and endure the crifices of war."

llaneous Advertisements

TED—An elderly lady to board in home not 10 minutes' walk from rotestant churches. Miss Ida M. Livermore Falls, Maine.

RCH FURNITURE—Pews, pulpits, hairs, communion tables, altar vases, sses, baptismal fonts, folding chairs, school furniture. We allow for or old equipment. Catalog and details est. Redington Co., Department 402, , Pa.

PLE HALL, 35 Temple St., Boston, A good place for moderate-income o live or spend a vacation in the Boston. Girls and women cared for around. Families in the summer. $3 per week and up. Kitchen priv- For information, write the matron, th Taylor.

DING CHAIRS—Brand-new steel chairs. Full upholstered seat and ing back. Rubber feet. Send for $21.50 dozen. Redington Co., De- t 55, Scranton, Pa.

YS TO ADVERTISE IN YOUR CHURCH PAPER

Church Register

HERALD CALENDAR

Birthday Luncheon for Bishop Herbert Welch, Christ Church, New York, November 7
Central Alabama Conference, Montgomery, Bishop W. W. Peele, November 11
Little Rock Conference, Hot Springs, Ark., Bishop C. C. Selecman, November 11
Louisiana Conference, First Church, New Orleans, Bishop A. F. Smith, November 11
Northwest Texas Conference, Sweetwater, Bishop I. L. Holt, November 11
Upper Mississippi Conference, Greenwood, Bishop R. E. Jones, November 11
Upper South Carolina Conference, Chester, Bishop W. T. Watkins, November 11
Mississippi Conference, Vicksburg, Bishop J. L. Decell, November 18
North Georgia Conference, Wesley Memorial, Atlanta, Bishop A. J. Moore, November 18
Savannah Conference, Waynesboro, Ga., Bishop L. H. King, November 18
South Carolina Conference, Camden, Bishop L. H. King, November 25
Council of Bishops, Hotel Cleveland, Cleveland, Ohio, December 7
Home Missions Council of North America, Annual Meeting, Cleveland, Ohio, December 7-10
Foreign Missions Conference, Annual Meeting, Cleveland, Ohio, December 7-10
Federal Council of the Churches of Christ in America, Biennial Meeting, Cleveland, Ohio, December 10-12
Universal Bible Sunday, December 13
Association of Schools and Colleges of The Methodist Church, Annual Meeting, Cleveland, Ohio, January 11, 12
Commission on Public Information, Annual Meeting, Hotel La Salle, Chicago, Ill., February 8

BOSTON METHODIST SOCIAL UNION—Annual Students' Night, Monday, November 16, at Boston University's Hayden Memorial Auditorium, 685 Commonwealth Avenue. Speaker, Dr. Horace G. Smith, president of Garrett Biblical Institute, Evanston, Ill. Music by the Seminary Singers under the direction of Professor James R. Houghton. Secure tickets from the secretary, Dr. B. A. Herman, 7 Mason Street, West Somerville (telephone Somerset 3288). Price, $1.50 each.

Bits of Fun

The young man and his girl, dining in a suburban restaurant furnished with antiques, had stopped to admire some old rugs.

Remarked the young man: "I hooked two rugs once."

"Well," said the young lady, primly, "I hope you returned them."—*Selected.*

A little miss, who had been visiting at a family friend's, was much impressed by the luxurious establishment. When she got home she described room after room to an interested mother and a brother. After she had glowingly pictured the drawing room, the music room, the library, the playroom, and others, she boasted: "They showed me every room in the house."

"Huh!" grunted the brother. "Did they show you the room where they keep the mortgage?"—*Boston Globe.*

One sophisticated youngster, attending play school, is pretty disgusted with the juvenile entertainment offered there, and makes no bones about saying so.

His disgust reached its peak the other day, when the teacher passed out colored beads to each child, the object being to count them and report the number, as teacher called the roll.

All the other children cooperated beautifully, counting their beads with great seriousness, and reporting the total in prim little voices. Not so our hero.

When his turn came, and the teacher asked, "And how many beads have you?" he told her coldly, "Plenty."—*Cleveland Plain Dealer.*

Birth

COOPER—To Rev. and Mrs. Chester R. Cooper of Chicopee, a son, Allan Knight.

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FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University — Current Expenses of any Department

For the maintenance of a

Professorship — Fellowship — Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY
GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of.....Dollars ($.....) over a period of.....years in semi-annual installments.

I desire my subscription to be applied to (please check):

1. General Development of the University
2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

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